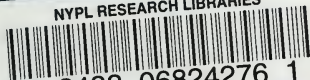


NYPL RESEARCH LIBRARIES



3 3433 06824276 1













# AN EXPOSE,

IN TWO PARTS.

---

7337

## PART FIRST.

CONTAINING A CONCISE GENERAL VIEW OF THE HOLY BIBLE.

---

## PART SECOND.

CONTAINING A BRIEF DESCRIPTION OF THE RISE, PROGRESS,  
GENERAL TENDENCY AND EVENTUAL FALL OF THE  
GREAT MAMMOTH CISTERN.

---

The Bereans: "Searched the Scriptures daily wh ther those things were so"—  
Acts 17. 11.)

---

BY AMOS HIGBY, JR.

---


ONE THOUSAND COPIES OF THIS BOOK PUBLISHED BY ORDER OF  
THE WIDOW ELIZA M. HIGBY, ACCORDING TO THE PROVISION  
MADE IN THE LAST WILL OF AMOS HIGBY, DECEASED.

---

MARTINSBURGH, N. Y.,

D. S. BAILEY, PRINTER, REPUBLICAN OFFICE.

1859. *W*



# THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES.

LONDON,

Printed by J. Streater, at the

Sign of the Anchor, in St. Dunstons Church-yard,

near St. Dunstons Church, in Fleet-street.

1704.

Printed by J. Streater, at the

Sign of the Anchor, in St. Dunstons Church-yard,

near St. Dunstons Church, in Fleet-street.

1704.

Printed by J. Streater, at the

Sign of the Anchor, in St. Dunstons Church-yard,

near St. Dunstons Church, in Fleet-street.

1704.

## P R E F A C E .

---

Among the vast variety of opinions and publications of the day, perhaps there is no one in an exact accordance with this little Expose. It was written exclusively and solely for the Author's own private information; the first part of which, the Bible with but few exceptions, was his only guide, unaided by any notes or comments which are the works of men's hands; and the second part of which, both the Bible, and other books; combined with personal observation, were consulted.

As the Author is inexperienced in the art of composition, consequently incapable of commencing a subject, and tracing it philosophically through all its meandrings and bearings to a conclusion, arranging at the same time each idea in a proper and systematical order, this being the first of any considerable length ever produced by his pen, therefore it was with peculiar reluctance and diffidence that he gave his consent to certain friends to give it publicity; but under no ordinary circumstances whatever would he have given such consent, were it not for the hope, that at least, one individual, may be disposed, through its instrumentality to examine the Bible, and learn for himself, what is in it, and what is not.

That those who have been experimental partakers of the spirit of the Bible, and have actually been taught by its precepts, should carefully and critically canvass the scattering ideas contained in this Expose, is the unfeigned desire of its author: and if, after such critical examination, any one should entertain a contrary opinion, support that opinion with Bible names, Bible expressions and Bible language; for in no case is a christian justifiable in wielding a sword, which is not in the Bible, in the defence of his religious belief; if he does he

tacitly acknowledges the inability of the Bible to support its own cause, consequently lends his own sword, and his own expressions as an help meet: but to those who cannot discern the things of the Spirit, and are liable to, "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," (Isa. 5: 20.) the invitation is, acquaint now yourselves with the Bible and be at peace before attempting to explain it with words that are not in it, in any other sense than as an illustration by the use of familiar comparisons, similitudes, and parables exclusively and judiciously selected from among the visible things which God has made.

The author being at home one Sabbath, it was suggested to his mind to examine the order in which the Heaven and the Earth were created, but before commencing the examination he stitched two sheets of paper together for the purpose of noting down such ideas as might occur to his mind, while pursuing the examination, deeming them amply sufficient for the purpose designed, as having no premeditated system in view. On contemplating the creation of the Heaven, he was led to enquire, when and where Angels were created? he consulted the scripture for information, but found contrary to his preconceived opinion, none establishing the idea that they had any actual existence prior to the creation of the Heaven. While pursuing the subject of investigating the order of the work of creation, and the systematical manner in which every part was arranged and disposed of, he had many, very many prepossessed opinions, concerning them overthrown for want of Bible proof.

When he came to the formation of Man, his prepossessed views concerning him, were sanctioned by scripture, that he was constituted of a body, spirit, and soul, of materials previously prepared. Gen. 2: 7. 1 Thess. 5: 23.

The next enquiry was, in what respect was man the "Image and likeness of God?" Tradition from the pulpit, from doctrinal publications, from religious circles, and from the fire side, for more than forty years, combined with a corroborating superficial understanding of the Bible as proof, had taught him to believe that this "Image and Likeness," was a Holy

Image, Moral Image, Righteous Image, Perfect Image, Sinless Image, Upright Image, Rational or Reasonable Image, and that this "Image and Likeness" of God, was lost by transgression, and that man thereafter, in consequence of thus losing the Image of God possessed a depraved nature ; but strange to tell, yet no more strange than true there could not be found one solitary passage in the whole Bible that sanctioned one of those ideas by "thus saith the Lord" until after regeneration when man by a new creation possessed some of those Images, such as Perfect and Holy and Sinless so far as relates only to the new man, Col. 3 : 10. The author now being compelled either to renounce the views which he had inhaled by tradition, or to renounce the Bible, the former was unhesitatingly abandoned and Bible language substituted, which says "Male and Female ;" this Bible definition positively defining the kind of "Image and Likeness" presented to view a broad spiritual Bible River, based and running, as it were, to appearance, in the imagination, on the visible objects of creation. Gliding in a still small voice, silently and majestically over it, as its bed composed of mud, sand, stone, rocks, hills and mountains, until it will at the end of time disembody itself into the Ocean—Eternity. "For the invisible things of him (God) from the creation of the world are clearly seen being understood by the things that are made."

This "Male and Female" Image also presented itself to view that man possessed a nature of producing other material beings like himself (Gen. 5 : 3.) and that God, whose Image man was, possessed a corresponding nature of producing other immaterial beings like himself. Rev. 5 : 9: The former being a production, a posterity, and an increase of an innumerable company of "male and female" visible intellectual beings, composing a family, (Hos. 1 : 10. Gen. 1 : 28 :) the latter being a production, a posterity, and an innumerable company, (Rev. 7 : 9.) of godly, holy, happy, spiritual, intellectual, invisible beings, composing a family. (Eph. 3 : 15.) which are neither male nor female, but sons and daughters, (2. Cor. 6 : 18.) begotten by the overshadowing of the Holy Ghost, (Mat, 17 : 5. Luke 1 : 35,) and "born of the spirit." John 3 : 6. 7. 8.

The author found no fair place at which to conveniently stop without stepping a step or two into this broad Bible River, and look a little into the spiritual meaning, attached to the works of Creation, for it appeared evident, as he had always understood it, that there was a spiritual lesson to be learned from each letteral fact expressed in the Bible, (2 Cor. 3 : 6.) consequently the question that presented itself next in order was, who was the second or spiritual Adam ? The author had always been taught by the Priests and others, as aforesaid that he was that being who created all things, who inhabiteth eternity as a sovereign God, as a Triune God, as a Supreme Deity, and is the very and Eternal God, that he came into our world, and became incarnate, wrapped up in manhood, or humanity, taking upon himself human nature, sin only excepted, suffered, died arose from death and re-ascended his native heaven.

As the Bible was the author's only permanent guide, his business next was to search it to see whether these things are so ; but to his utter astonishment and surprise he could not find a solitary passage in favor of a single portion of the above pre-existing taught principles. He then discovered more fully than ever that he had built his theoretical hope of heaven on the inventions of men, handed down to him, intermingled with scripture in such a smooth winning manner that he honestly supposed them to be pure Bible itself.

He then next commenced the work of searching the scriptures more diligently and more perseveringly than usual to find for himself what was in them and what was not ; to find what was justified, and what was condemned, and continued writing accordingly.

The author has intentionally used a great deal of repetition as "precept upon precept, precept upon precept ; line upon line, here a little, and there a little," (Isa. 28 : 13,) for the sole purpose of diving through the thick fog, and gross darkness cast up by the words of man's wisdom, to find the simple unvarnished truth of the Bible, by looking after it, through the things that are made, and visible ; and of weaning himself from his inhaled and inbred fabulous doctrine into which his mind has been moulded by being "taught by preecepts of men"



who have sought to turn the Bible "upside down" and keep "their counsels" and "their works" deep hid "in the dark," (Isa. 29 : 13, 15, 16,) and covered by the veil "mystery" (creed) "can the Ethiopian change his skin, or the Leopard his spots ? then may ye also do good, who are accustomed to do evil," (Jer. 13 : 23.) Now what the author has written he has written.

AUTHOR.

## PART FIRST.

## THE BIBLE.

“For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Rom. 1: 18, 19, 20.

“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein.” Isa. 35: 8.

The Bible is the revealed, made known, and made manifest Will, or Testament, or covenant of Heaven. It is thus revealed to the understanding of man through the organ, or medium of the things that are made; and is, therefore, the only worshipful visible Image of the invisible Eternal Holy God. It is so rendered visible in pursuance of the movings of the spirit of that invisible God, upon the minds of certain men, inspiring them at different periods of time; under a vast variety of circumstances; and in divers ages of the world, to exhibit, visibly, to the capacity and understanding of man, his designs and purposes towards his created intelligences, and in accordance with such inspiration, the scriptures have appeared to the world on as great a variety of materials, such as stone, parchment, bark, wood, paper, &c., as to correspond, in a degree, with the number of inspired writers and translators, of them; which variety and number are analagous of the many ways which God manifests his power and goodness to the visible world: which scriptures are revealed, made known, and made manifest to man in a two fold sense, firstly, in a plain, simple, visible letteral manner; and secondly, in a corres-

ending plain, simple, invisible spiritual manner; the former of which are represented by images, likenesses, shadows, types, and parables, being things that are made, whose meaning are clearly to be understood by the unclean and way-faring men; and the latter of which, by the direct operation of the spirit of God, on the mind of man; which last representation cannot be but imperfectly understood by a person in an unregenerate state. 1 Cor. 2: 14. Which scriptures, taken collectively, compose what is called the Bible; or in other words, is, in a special manner, the christian's visible Image, of his invisible God; and is the only infalible index to a state of happiness, and heaven: in it, and it only, is to be found all that a man ever did know, or ever can know, or is necessary for him ever to know, while on earth, about invisible spiritual beings, things and worlds. Its leading characteristic feature is to teach man, in a plain, familiar manner, in a vast multitude of ways within the scope of his mind, "By the things that are made," to hate sin and love holiness.

Respecting the authenticity of the revelation of the Bible, let the following suffice: that no good man would impose upon the world by writing and publishing a known falsehood; and that no evil disposed person is presumed to write a book condemning his own natural beloved deeds, and at the same time being a system which aims at, and terminates in, invisible holy and unholy objects, about which he knows but little or nothing, unenlightened by that "light which lighteth every man that cometh into the world." John 1: 9.

The Bible recognizes "the Eternal God," [Deut. 33: 27,] to be the only source and fountain of good and power, being "all in all," (1 Cor. 15: 28,) and as such, nothing actually exists without being brought forth, or produced, either by his creative, permissive, begetting, or redeeming power; and as such a being, he is the author of the Bible, as a Bible; but on a division of the Bible into two parts, called Testaments, as such, it has two Authors or Testators; and on a subdivision of the Bible into sixty-six parts or books, as such, it has nearly as many authors, who are called Patriarchs, Prophets, Evangelists, and Apostles. Hence, God as a Father is the Testator of the first, or Old Testament or Covenant; and Christ as

a Son, is the Testator of the last or New Testament or Covenant, for a Will or Testament necessarily implies a Testator.

Man also sometimes after Bible example makes his Will or Testament.

A Will or Testament simply means the written wishes of a person or being who expects to die, by which he can speak to his successors or followers, or impart of his substance to their necessities, after he is dead and gone. "For where a Testament is, there must also of necessity be the death of the Testator," (Heb. 9: 16,) therefore no testament is binding, or of any force or virtue, so long as the Testator liveth, for a Testament "is of no strength at all while the Testator liveth." Heb. 9: 17.

One Testator cannot make two Testaments of different dates and of a different nature, system, and character, so as to have them both binding after his death.

That God is the Testator of the Old Testament the Bible abundantly declares: "And the temple of God was open in Heaven; and there was seen in his temple the ark of his Testament." Rev. 11: 19. That the Son of God is the Testator of the New Testament the Bible also abundantly declares, "For this is my blood of the New Testament."—Mat. 26: 28. Jesus was "made a surety of a better Testament." Heb. 7: 22.

As the Bible gives no account that "the Eternal God" was possessed of any blood, by the which to shed, to seal his Testament, it was therefore with the greatest propriety deemed sufficient that the blood of such animals as he himself should designate, from among those which he had made, be shed and used by his servants for that express purpose. "Whereupon neither the first Testament was dedicated without blood," for Moses "took the blood of calves, and of goats, with water, scarlet wool, and hyssop, and sprinkled both the Book, and all the people, saying, this is the blood of the Testament which God hath enjoined unto you." Heb. 9: 18, 19, 20, Ex. 24: 7, 8.

The Son of God sealed the New Testament or His Testament, and His Church with his own blood and water, — for from his side "forthwith came there out blood and water," (John 19: 34.) and he said "This

cup is the New Testament in my blood which is shed for you." Luke 22 : 20.

As the Bible exhibits two Testators and two Testaments ; it also recognizes two languages in which those two Testaments were written ; and also two servants to commence writing them ; hence, Moses by the direction of God, commenced writing the Old Testament in the Hebrew language, by saying, "In the beginning God created the Heavens and the Earth." Gen. 1 : 1. In which language there are twenty-two distinct characters, the names of which may be seen in the division of the 119 Psalm. At that time "The whole Earth was of one language and of one speech." Gen. 11 : 1. And hence John, by the direction of the Son of God commenced writing the New Testament in the Greek Language, by saying, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1 : 1. In which language there are twenty four distinct characters, the names of the first and the last of which are "Alpha and Omega." Rev. 1 : 8. As the Bible gives no intimation that God ever had a beginning ; therefore the phrase, "In the beginning" means simply the beginning of God's work, or "the beginning of his way," (Prov. 8 : 22,) and not the beginning of himself ; hence as it is used in the Old Testament it means the beginning of the work of creation, (Gen. 1 : 1, Mat. 19 : 4,) together with the beginning of those laws by which it is governed. And as it is used in the New Testament, it means, not the beginning of God, but the actual revealed beginning of the Son of God, (Luke 1 : 2, 3, John 1 : 1, & 15 : 27, & 16 : 4, Acts 1 : 1, Heb. 7 : 23, 1 John 1 : 1;) the beginning of the christian church, [Acts 11 : 26,] "the beginning of the Gospel," [Mark 1 : 1,] plan of salvation, and the beginning of that "New Commandment," [John 13 : 34,] or law by which God and Man have access to each other ; or in other words, the beginning of the overshadowing of the Holy Ghost of God upon her who was highly favored of the Lord ; for the Angel said, "The Holy Ghost shall come upon Thee, and the power of the Highest shall overshadow Thee," Luke 1 : 35, Again, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked up-



on, and our hands have handled of the Word of life," 1 John 1: 1. The beginning of God's "Holy Seed," "Godly Seed," "Holy One," "Holy Child," "New Thing," "First Fruit," who had before "been hid from ages and from generations," "In God," Col. 1: 26, Isa. 6: 13 & 65: 9, Jer. 31: 22, Mal. 2: 15, Mark 1: 1, Luke 4: 34, Acts 3: 26, Rom. 11: 16, Gal. 3: 16, 19, Eph. 2: 15 & 3: 9. Although with God, as it respects himself, as God; there is no begining or end to His work; it is as a work of Eternity, without beginning or end—with him, there is no past time, nor time to come; no years or days; no bounds, nor limitation; no new principle, or thing; but every principle and thing, whether in relation to the visible, or invisible worlds, or anything else, is an Eternal principle; for to God, and with God, as God, belongs Eternity, (Isa. 57: 15,) with whom, and whom alone, there is no variableness, no shadow of turning, everything with him is one Eternal now, (Psa. 90: 2, 4,) goodness, holiness, righteousness; and power. But as it relates to his work, as a work, distinguished and separated from God, there was a beginning, which the Bible calls "the beginning of his way." Prov. 8: 22. There was a beginning to time; a beginning to days, months and years; a beginning to principle, revelation and knowledge; a beginning to light and darkness; and a beginning to visible and invisible beings, creatures and things.

As there arrived a period in Eternity in which the visible and intellectual worlds were to be: for this purpose the spirit of God moved upon the face of the waters," (Gen. 1: 2,) and the effect was; a world, embracing Heaven and Earth, was born or brought forth into actual existence and visibility, containing and revealing matter and spirit.

So also there arrived a period in time, at which a new thing was to be. The Bible says, "The Lord hath created a new thing in the Earth," [Jer. 31: 22, 35, 36,] for the producing of which, the Holy Ghost of God overshadowed the earth 4000 years after its beginning, and the effect was, a Holy Thing was born, or brought forth, into actual existence, having life in himself, a soul, a spirit, and a body, which was the only begotten Son of God. Psa. 16: 10, Isa. 53: 10, 11, Mat. 26: 38, Luke 1: 35, John 5: 26, Gal. 4: 6, Heb. 10: 5.

Both of which beginnings, and both of which creations were effected in pursuance of the foreknowledge and foreordination of God. The Bible says, respecting the second creation or beginning that Christ "verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Pet. 1: 20. Again, "Him being delivered by the determinate council and foreknowledge of God," [Acts 2: 23, Eph. 1: 9,] which foreordination recognized a period in time; and that period was at the expiration of the fulness of a specific time preceeding it; which was 4000 years after the commencement of time, or the beginning of God's Testament; at which time the Bible says, "But when the fulness of the time was come, God sent forth his son, made of a woman,"—made of the word—made since the law,—made under the law, [1 John 1: 1, John 1: 14, Gal. 3: 16, 19 & 4: 4, Eph. 1: 10, Heb. 7: 28.] That same Holy Thing, thus created; thus made; by being begotten by the Holy Ghost, which was the second beginning; or whose beginning commenced at the expiration of "the fulness of time" thus foreordained, saith of himself "That he was come from God," [John 13: 3,] and that he "came forth from the Father and am come into the world," by this, said the disciples, "We believe that thou camest forth from God." John 16: 28, 30. Again, "and the spies saw a man come forth out of the city." Judges 1: 24. Nebuchadnezzar saw in his dream, "A stone cut out of the Mountain without hands." Dan. 2: 34, 45. Again Jesus says "I came out from God," "I proceeded forth, and came from God; neither came I of myself, but he sent me." John 8: 42 & 16: 27.

God represents himself to be "The fountain of living waters," [Jer. 2: 13,] hence, as such a fountain "The Spirit of God, moved upon the face of" himself, and addressed himself, and commanded himself by saying, 'Let,' the consequence was, that the heaven and the earth were created into actual existence. Gen. 1: 1, 2, 3.

Even so, as such a fountain, the Holy Ghost of God, moved upon himself with "Love" for the world, (John 3: 16,) and caused himself to exercise his begetting power, by overshadowing a portion of that earth which was the fruit of the exercising of the first, or creative power; the consequence was

that a Holy Thing was brought forth into actual existence, bearing the Image, the Form, and the brightness of Heaven; and the Likeness, the Form, and the Fashion of the Earth; who came "not by water only, but by water and blood."—1 John 5: 6. He came from his invisible, inactive, hiding place in his Father's bosom. Gen. 15: 4, Rom. 16: 25, Eph. 3: 9, Col. 1: 26.

As it is written at the commencement of the Old Testament, or covenant, "in the beginning God created the Heaven and the Earth." Gen. 1: 1. At this beginning, spirit and matter having an actual existence of themselves, constituted the Heaven and the Earth, which were the creative exhibitions of God's Eternal Power. This creation or beginning is said to be the work of God's finger. Psalms 8: 3.

Even so it is written at the commencement of the New Testament or Covenant. "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. And the Word was made flesh and dwelt among us. And we beheld his glory, the glory of the only begotten of the Father." John 1: 1, 2, 14. At this beginning, Soul, Spirit, and Flesh, constituted a "New Thing" having life in itself, which was the begotten form of both Heaven and Earth. This New Creation, or New Thing, or New beginning is said to be the work of God's arm. Isaiah 40: 10, 11.

Again, the Testator of the Old Testament repeats the whole alphabet of the language in which his Testament was written, in reference to the variety of changes through which God's covenant people had to pass, from the beginning of Law until John. Psalms 119, Luke 16: 16.

But the Testator of the New Testament, repeats, in reference to his beginning, and the beginning of his work, [Acts 1: 1,] only the first letter in the alphabet of the language in which his testament was written, namely, Alpha, and in reference to the end or finishing of that work, mentions only the last letter, namely, Omega; thus, "I am Alpha and Omega, the Beginning and the End, the First and the Last, I am he that liveth and was dead, and behold I am alive for evermore." Rev. 1: 18, & 22: 13,



As the visible fountain of dead waters under the visible heaven which were produced by the moving of "the Spirit of God upon the face of the" invisible "fountain of living Waters," (Jer. 2 : 13,) in the invisible heaven ; were gathered together. so that the dry land appeared ; and brought forth visible fruit for the support of the outward man. Gen. 1 : 2, 9, 29.

Even so in pursuance of the "Overshadowing" of the "Holy Ghost" of "the fountain of living Waters," upon a stem formed of the aforesaid fountain of Dead Waters and the Earth : "come forth a Rod, a Branch," (Isa. 11 : 1,) a Seed, a Holy Seed, a Godly Seed, a Holy Child, a Holy Thing, a New Thing, a New Man, which to the outward man, was a Root out of dry ground ; but to the inner man, strength and peace, (Eph. 3 : 16,) with healing in its leaves, [Rev. 22 : 2,] who, "when he was baptised, went up straightway out of the water." Mat. 3 : 16.

Finally, God, on "beholding" his work of Creation pronounced it "very good." Gen. 1 : 31.

Even so did God, on beholding his plan of redemption, say, "This is my beloved Son, in whom I am well pleased."—Mat. 3 : 17. Declaring it to be One Holy Lump. Rom. 11 : 16.

The Bible exhibits to the understanding of man a spiritual invisible world ; inhabited by spiritual, incorruptible holy beings, by presenting to the eye a literal visible world ; inhabited by literal, corruptible, unholy beings ; so that, by having a good correct knowledge of the latter ; may be derived a degree of accurate knowledge of the former, as it is written, "As is the earthy, such are they also that are earthy ; and as is the heavenly such are they also that are heavenly." 1 Cor. 15 : 48. Again, "that which is born of flesh is flesh ; and that which is born of the spirit is spirit." John 3 : 6. "For the Invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made."

The name Waters, or God embraces in it. many, as "many Waters." It not only signifies an individual being, but it also is a plural noun, as represented by the pronoun "us," (Gen. 3 : 22, & 11 : 7, Isa. 6 : 8,) or a Noun of Multitude, whether

expressed in a singular or plural form ; and embraces in it plurality, or mode, or increase, [Jer. 2 : 3,] or posterity, or family. Hence, God is a being possessing in himself a prolific, a productive, a begetting, and an increasing nature ; as it is written, "The Kingdom of God is like unto a grain of Mustard-Seed, shooting out great branches." Mark 4 : 30, 31, 32.

By having a correct knowledge of the inherent, productive properties of this literal visible Mustard Seed ; and of its branches, the mind is directly led into a corresponding knowledge of the increasing nature of God, and of his family, or posterity.

From his productive, creative nature or power ; all created visible objects, together with many invisible objects ; such as Angels, and the Soul of man ; shot out or came forth ; as it is written, "In six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20 : 11.

And from his increasing (Jer. 31 : 32) begetting nature, or power shot out, or came forth, an only Begotten Son, [1 John 4 : 9,] together with a great multitude "which no man could number," (Rev. 7 : 9.) of regenerated sons and daughters, (2 Cor. 6 : 18, Tit. 3 : 5,) thus constituting a kingdom, or spiritual family, (John 3 : 5,) holy, happy and lovely, as it is written, of the Father, that "the whole family in heaven and earth is named," (Eph. 3 : 15,) "Israel was holiness unto the Lord, and the first fruits of his increase." Jer. 2 : 3.

Even so also is the name Earth a noun of multitude, singular ; so constituted by its plural source ; and embraces in it a variety, or many ; as it is said, "The earth brought forth grass, herb, seed, tree, and fruit." Gen. 1 : 12.

Man also signifies the same as Earth ; he being formed of the earth, in whom is embraced a posterity or Family, (Gen. 1 : 28 & 45 : 7,) and is possessed in himself of a prolific a begetting, a generating, and an increasing nature, (Gen. 5 : 1, 3,) from this begetting and generating nature in Man, or Adam, shot out or came forth the family of the Earth, (Amos 3 : 2, Eph. 3 : 15,) each individual possessing a body, a spirit or life, and a soul ; at it is written, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the

breath of life; and man became a living soul," (Gen. 2 : 7,) Paul says, "I pray God your whole spirit, and soul, and body, be preserved blameless." 1 Thes. 5 : 23. And from his sinful and evil nature, which he received by transgression, in exchange for an upright. (Eccl. 7 : 29,) or a very good (Gen. 1 : 31.) nature, shot out or came forth many inventions, or he "sought out many inventions." Eccl. 7 : 29.

Again, God and Man not only signify plurality in relation to increase, and families; but also embrace in themselves, and each in himself, peculiar to himself, a male and a female nature; in the former it exists in a holy invisible spiritual manner; for God is a spirit, and they that worship him must worship him "in spirit and in truth." John 4 : 24. And in the latter it exists in an unholy invisible, carnal manner, for "it is appointed unto man once to die." Heb. 9 : 27. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John 3 : 6. God plainly represents himself to be a being embracing plurality and multitude by addressing himself, in a plural manner, to himself, before he had a family or covenant people, or son or church, in actual existence; saying, "Let us make man." Gen. 1 : 26

God also plainly reveals himself in his Image,—Man, about whom, he said before he had a wife or family in existence. "Male and Female created he them." Gen. 1 : 27. Mark definitely "Male and Female created he them." when but one solitary man actually existed.

As a further positive proof of the plural nature of God and man, as well as of their respective male and female natures, "God says, Let us make man, in our Image, after our likeness;" in pursuance of which determination, "God created man in his own Image," after which creation, God says, "In the image of God created he him," and then plainly defines that image by saying, "Male and Female created he them." Gen. 1 : 26, 27, Mat. 19 : 4. "For the invisible things (of God) from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Again, it is written "This is the book of the Generation of Adam, in the day that God created man, in the likeness of God

made he him ; male and female created he them and called their name Adam. And Adam lived an hundred and thirty years, and begat a son in his own likeness after his Image, and called his name Seth." Gen. 5 : 1, 2, 3. And God lived or existed from eternity until "the fulness of the time was come" which was in the year of the world 4000 and then begat a son, "who (was) the brightness of his glory, and the express image of his person," (Heb. 1 : 3,) "and he called his name Jesus." Mat. 1 : 25.

As "the days of Adam after he had begotten Seth were eight hundred years, and he begat sons and daughters."—Gen. 5 : 4,

So also the days of God before and after he had begotten Jesus were "as a thousand years, and a thousand years as one day," (2 Pet. 3 : 8,) and he begat sons and daughters by the begetting and regenerating power of his Holy Ghost, which are neither male nor female (but) one in Christ Jesus."—Gal. 3 : 28.

Again, the male and female nature of God, after which man was created, or made, is clearly to be seen and understood, from the fact that all the personal pronouns used in the Bible, which stand in the place of God, are in the masculine gender, "thus created he him." So also all the personal pronouns thus used, standing in the place of that part of God, known or distinguished as Wisdom are of the feminine gender, thus, "Wisdom hath builded her house, she hath hewn out her seven pillars," (Prov. 9 : 1,) again, "Wisdom is justified of all her children." Luke 7 : 35.

So also the personal pronouns thus used in the Bible standing in the place of God's covenant people or regenerated children taken collectively are of the feminine gender, thus, "until the time that she which travaileth hath brought forth." Micah 5 : 3.

Again, God plainly defined his own male and female nature according to the spirit, as well as the male and female nature of his image—Man. according to the flesh, when he told Isaiah to say "unto us (God and Man) a child is born unto us [God and Man] a Son is given." Isa. 9 : 6. Hence Christ is the child and son of both God and Man, in pursuance of their respective male and female natures. . . . .Psa. 80 : 17, Mat. 3 : 17, Luke 2 : 43, Acts 4 : 27.

God, in view of his male and female nature according to spirit, said before he had a Son, a family, or a posterity, "Let us make Man in our Image, after our likeness; and let them have dominion over" fish, fowl, cattle, and creeping things. "And God blessed them; and God said unto them, be fruitful and Multiply," for "Male and Female created he them." Gen. 1: 26: 27, 28, Eccl. 7: 29. And said also before he had an only begotten Son, "Let us go down and there confound their language," [Gen. 11: 7,] using the plural pronouns, with a special reference to his begetting and replenishing nature, according to the spirit, as the only source and cause of all things, from whom all things come forth. God did not say Let me make Man, in my Image, after my likeness, as he doubtless would have said had he not have been possessed of a plural nature,—a nature like a grain of Mustard Seed, of "Increase"—a nature that would thereafter, at a future time, shoot forth a branch—a Holy Thing—a Godly Seed—and a Holy Family.

Neither did God bless his Image—man, as a single being, without special reference to his plural and replenishing nature; for if he did, it doubtless would have been written; and God blessed him, and God said unto him, be fruitful, let him have dominion; male and female created he him, while he was addressing him, before he had a wife or posterity.

Thus God represents himself as addressing himself, in view of a Holy Spiritual posterity, according to the spirit, while he himself was single and alone, as it relates to a family.

And thus God represents Man as his image, by addressing him, in view of his unholy literal posterity according to the flesh, while he was single and alone as it relates to a family. Hence, both God and Man have since undeniably evidenced the truth of their plural natures, as above stated, in every age of the world, as in the case of the conception and birth of Cain, Abel, Israel, [Jer. 2: 3,] and Christ.

Man, also, by a principle interwoven in nature, voluntarily responds at the idea, and tests the truth of the same thing, wherever he is placed as sole umpire; if he be placed as sole Judge of a legal matter, he uses expressions similar to the following, "the account is allowed by us;" "The matter doth



belong to us ;" " We have caused the seal of our office ;" with a special reference to the plurality of changes produced by his descisions, originating in his own productive mind,—The sole Editor and publisher of a periodical, applies the plural pronouns and verbs to himself, in his editorials, with a special reference to the multiplicity of news which he disseminates ; growing out of himself. The individual author says, we, our, us, in reference to the plurality of Ideas, shooting forth from his own mind as a vegetating root. The individual Minister of Christ says, " We have chosen this subject ;" " We propose to shew ;" " We will not attempt to describe ;" " Let us consider firstly ; " Lest we weary your patience ;" with a special reference to the multiplicity of fruit, which may spring up and grow in consequence of the Holy Seed which may be sown, originating in his own fruitful mind as dictated by Heaven.

In view of the same thing Christ positively commands a single individual Image of God when shut up in his closet either from the thoughts of the world, or from the view of the world, to use the plural pronouns in his prayer by saying " Our Father which art in Heaven, give us this day our daily bread, and forgive us our debts as we forgive our debtors.—And lead us not into temptation, but deliver us from evil," [Mat. 6 : 6, 9, 11, 12, 13,] accompanied with the promise, growing, as it were, out of himself by means of prayer, an open reward, not only expanding and multiplying in this life, but extends also to that which is to come. Paul says, " For the invisible things of him (God) from the creation of the world, are clearly seen being understood by the things that are made, even his eternal power and Godhead."

Again "the Kingdom of God, is like a grain of Mustard Seed," [Mark 4 : 31,] which seed is a noun of multitude singular, and in itself implies plurality, and embraces millions of seeds in its nature, hidden and invisible, which seed and its properties, originally existed in the earth as the earth itself, [Gen. 1 : 11,] but "shot forth," [Mark 4 : 32,] from it, and appeared a visible seed, round and without spot or blemish.

So Christ, before his actual beginning existed hidden in God. [Eph. 3 : 9. Col. 1 : 26,] as God himself : or as John

says eternal life with the Father [1 John 1 : 2,] as it is written "The Lord possessed me in the beginning of his way before his works of old I was set up from everlasting, from the beginning, or ever the earth was, when there were no depths, I was brought forth, I was by him as one brought up with him, I was daily his delight, rejoicing always before him." Prov. 8 : 22, 23, 24, 30, Col. 1 : 26, Eph. 3 : 9. Christ said "Before Abraham was, I am." John 8 : 58. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17 : 5.

But Christ "came forth" from God, in the days of Mary, as the Holy, Godly Seed of God, visible, invisible and spiritual, without spot or blemish, [Isa. 6 : 13 & 65 : 9, Mal. 2 : 15, Acts 3 : 26, Gal. 3 : 16, 19, Eph. 2 : 15, 1 Pet. 1 : 19.] Again, at the same time when Christ, or Wisdom [1 Cor. 1 : 24, 30] existed in God as above stated "ever the earth was" and "when there were no depths ;" at that same time also, and in like manner, according to their order, did "the Moon and the stars" [Psa. 8 : 3,] exist in God. And at the same time, and in like manner, according to their order, before the earth was, did "the sons of men, and the habitable parts of the Earth" exist, in God ; and were the "rejoicing, and delights of Wisdom." Prov. 8 : 31. In like manner also according to their order, and at the same time, or rather Eternity, did God's regenerated children, exist, as one with Christ, and one in him, and in God, as being brought up with God, and rejoicing always before him, and were his "daily delights" before the earth was : for it is written "God "hath chosen us in him [Christ] before the foundation of the world." Eph. 1 : 4 & 3 : 11. Notwithstanding they thus existed in God ; yet God's covenant people—Israel "come forth out of the waters of Judah" [Isa. 48 : 1,] into actual existence, after the earth was created. Even the generations of the earth also existed invisibly, in God as it is written "every plant of the field, before it was in the Earth, and every herb of the field before it grew." Gen. 2 : 4, 5. And even, not only the Heaven and the Earth, were begun and finished in six days, but "all the host of them" in the mind of God. Gen. 2 : 1.

From the fact that man is a prolific being, and that all ani-

mate, and inanimate creation, possessed the same nature, in a degree ; and from the fact that that prolific principle is regularly governed by well known periodical laws, peculiarly adapted to the vast variety in visible nature ; and from the fact that those principles and laws are so plain, rendered so, by means of that light "which lighteth every man that cometh into the world," (John 1 : 9.) that "the wayfaring men though fools shall not err therein," in forming a degree of correct knowledge of an invisible power, which is the cause of such a variety, attended with so much regularity, and order.

"For the invisible things of God from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

As God is a God of order, and not of confusion, he commences and finishes his work in a systematical order, distinctly and correctly to be understood, in part from a minute examination of the "things that are made:" hence,

As the "Grain of Mustard Seed" is round, without beginning or end, in relation to shape, one solitary seed alone : but being planted, it shoots forth great branches,

So God, before "the beginning of his way" [Prov. 8 : 22,] was one solitary being alone ; and was, and is, without beginning or end.—Round—eternity. Psal. 90 : 2, Isa. 57 : 15. But at or after "the beginning of his way" or "ever the earth was" [Prov. 8 : 23,] he shot forth "the heaven and the earth."

The first thing in the order of his system was, the creation of the heaven [Gen. 1 : 1,] and all that in it is [Ex. 20 : 11,] so that there was nothing in heaven or no Angel or being in heaven, until at, or after the beginning of God's way ; which beginning was the beginning of God's movement upon the face of the waters, which is himself ; or the beginning of creation ; or the beginning of time ; or the beginning of six days.

The next work in order, was, the creation of the Earth, [Gen. 1 : 1,] and all that in it is, [Ex. 20 : 11,] at which creation of the earth ; the heavenly Host, which was the work of creation [Heb. 1 : 7,] in the morning of the same day, was present as it is said "The morning Stars sang together, and all the Sons of God shouted for joy." Job 38 : 7. Thus the work of creation was begun and completed in less than one



day. As the earth, after it was created, was in a chaotic state, and "without form" [Gen. 1 : 2,] God then, the same first day, began to arrange the earth, by separating it into a distinct systematical order ; firstly by dividing the light from darkness. Gen. 1 ; 3, 5. Thus the work of the first day was finished. The second day was employed in dividing the waters of the earth by a firmament. Gen. 1 : 6, 8. The order of the third day was, the division of the water from land ; and causing the earth to bring forth grass, herb, seed and fruit. Gen. 1 : 9, 13. The order of the fourth day was a division between day and night by placing lights in the firmament ; at the same time, regulating the seasons, also [Gen. 1 : 14, 19,] The order of the fifth day was the storing of the waters with Whales and fish ; and the Earth and firmament with winged fowl. Gen. 1 : 20, 23. And to finish ; the order of the sixth and, last day was to cause the earth to bring forth beasts, cattle, and creeping things ; and also to form and make man of the dust of the ground in his own image, and to bless him, in common with the rest of his work, by pronouncing him "very good," and to assign him his duty. Gen. 1 : 24, 31 & 2 : 7.

Thus ends the creation of the generations of the heaven and the earth in the day when they were created. Gen. 2 : 4. Leaving a revealed, made known, made manifest, begetting, generating, multiplying, and an increasing principle in every branch of creation indelibly engraven by the finger of God, as his own Image, and his own likeness, not his holy Image and likeness, but his male and female Image and likeness ; in relation to increase ; [not holiness] which image ; neither sin ; the transgression of the law of God ; nor deluges, nor fiery eruptions, nor roaring seas, nor swelling floods, nor earthquakes, nor rending of rocks, nor the rise and fall of nations, nor signs and wonders in heaven and on earth, nor captivity, nor slavery, nor banishment, nor persecution, nor the confounding of tongues and languages, nor any other thing, ever has defaced or marred, or ever will deface or mar so long as seed time and harvest have a name to be. "For the invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made."

And God said, on a review of his work, at the close of the sixth day that "it was very good." Gen. 1 : 31.

Again it is said "In six days the Lord made heaven and earth, the sea, and all that in them is, Ex. 20 : 11. Thus we learn this truth that no being of any description actually existed in heaven before the death of Abel, except God and those beings which God created in the morning of the day in which he created heaven, whom he named Morning Stars, or Sons of God by creation, or Angels, which Angels, being thus created, constitute no part of the holy begotten family of God "For unto which of the Angels said he at any time Thou art my Son, this day have I begotten Thee." Heb. 1 : 5. And again

As "God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; he made the stars also," [Gen. 1 : 16,] so God "is a great God," [Psa. 95 : 3,] "The Eternal God," [Deu. 33 : 27,] the fountain of "Light," [1 John 1 : 5,] so Christ, the son of the Eternal God, is called God, [Isa. 9 : 6, Acts 20 : 28,] is "the light of the world," [John 8 : 12,] is the light of the holy city, [Rev. 21 : 23,] is "the light which shineth in darkness. John 1 : 5.

So christians also are "light" and "children of light," (Eph. 5 : 8,) and "are the light of the world." Mat. 5 : 14.

As the Sun, the Moon, and the countless number of Stars form one literal compact cluster of light, inseparably connected together, in oneness, uncontaminated with darkness.

So God, and Christ, and the "great multitude which no man could number," form one spiritual "Lump" of light and holiness, inseparably joined together in union and oneness, in which there is no darkness at all. Rom. 11 : 16, John 17 : 21, Rev. 7 : 9.

As the flying comets or "Wandering Stars," (Jude 13,) though light and brilliant, appear to constitute no part of that fixed, stationary, compact cluster of light, sent forth, unitedly by the Sun, Moon and Stars ; but move majestically, as waiters, messengers, and servants, in all directions among and about the aforesaid orbs of light ; swiftly, as it were propelled by their immense trails, to execute, speedily, any order of the Sun, Moon, or Stars.

So also in like manner, the flying Angels, or Morning Stars, though holy and brilliant, appear from scripture to, constitute no part of that lump of spiritual durable light and holiness sent forth, unitedly by the Father, the Son and the Church ; but move majestically, as waiters, messengers, and servants, in all directions, among and about the members of this Holy Lump of Light ; swiftly, as it were, propelled by their numerous wings (Isa. 6 : 2, Rev. 4 : 8,) to execute, speedily any order of the Father, of the Son, or of the holy Church as it is written "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1 : 14.

"For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made even his Eternal power and Godhead."

After God had created the earth ; and before he formed Man of the dust of the ground, to have dominion over it ; there was an intermediate space of time, of four days ; during which space God caused the waters, firmament and earth, to bring forth, and yield everything that was "pleasant to the sight and good for food." Gen. 2 : 9. At the expiration of which said space of time "God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and Man became a living Soul." Gen. 2 : 7. Here were three distinct acts, in the formation of one Man ; the first was the formation of the body ; the second was, the animating that body with spirit or breath ; and the third was, placing in it reason, or a living soul ; thus constituting one man ; with a Spirit, Soul, and Body," (1 Thess. 5 : 23,) whose dominion was over the production of Earth and Sea, (Gen. 1 : 26,) which dominion and power were given unto him by his creator ; with directions to give names, till the ground, dress the garden, and freely to eat, and freely to act, as sole Lord of the Earth as it respects sensibility of compulsion, or restraint, and freely to enjoy life in the midst of the productions of the earth, which were in readiness for his support, comfort and happiness at, and before the time he was formed. God, however, amidst this vast variety and sumptuality, with which man was surrounded, reserved to himself but one solitary tree ; of which man was expressly forbidden to eat, upon pain of death

for disobedience ; but at the suggestion of Lucifer a fallen Son of the morning (Isa. 14 : 12,) manifesting himself through a reptile, over which, man had dominion ; man transgressed God's Law by eating the fruit of that prohibited tree, and thereby involved himself, and his posterity in Sin and death. Gen. 3 : 6. "For as in Adam all die," he "is of the earth, earthy," (1 Cor. 15 : 22, 47,) so also in like manner after God had created the heaven and the earth ; and before he had begotten a Son, or before he caused the heaven and the earth unitedly to bring forth a being into actual existence, unto whom should be given all power," both "in heaven and in earth," (Mat. 28 : 18,) and who should "have the keys of hell and of death," (Rev. 1 : 18,) there was an intermediate space of time of 4000 years ; in which space, God caused a covenant people to be brought forth out of a wicked world 2106 years after he created it [Gen. 17 : 10,] who "yielded the peaceable fruits of righteousness" [Heb. 12 : 11,] and in whom all the nations of the earth were blessed. Gal. 3 : 8.

At the expiration of which said space of time or "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4 : 4, 5 & 3 : 19. Made also of the word, "since the law," (John 1 : 14, Heb. 7 : 28, 1 John 1 : 1,) made also in the form of both God and Man ; who also like man was possessed of three parts ; a Soul, a Spirit, and a Body, as it is written, "My Soul is exceedingly sorrowful, even unto death." Isa. 53 : 10, Mat. 26 : 38. "God hath sent forth the Spirit of his Son." Luke 23 : 46, Gal. 4 : 6. "A body hast thou prepared me." Acts 2 : 31, Heb. 10 : 5. Thus constituted with a Soul, a Spirit, and a Body, by the two sources from whence "he came forth" which two sources are the Holy Ghost of God ; and the Body of man : From the union of these two sources (Mal. 2 : 15, Eph. 2 : 15,) by the overshadowing of the former upon the latter (Luke 1 : 35,) a "Holy Thing" "a Godly Seed" "came forth" into actual existence which had been hidden in God from Eternity, before (Eph. 3 : 9,) and hidden in man from the formation of Adam, before, (Col. 1 : 26) as a root hidden in the ground.

This "Holy Thing" was called the Son of God (Luke 1 : 35,) and the Son of Man (Dan. 7 : 13, Mat. 8 : 20,) he was disallowed by man (1 Pet. 2 : 4,) and forsaken by God. Mark, 15 : 34. A being suspended, as it were, in the aerial region, having "not where to lay his head," Ezk. 8 : 3, Mat. 8 : 20. He is the light, the brightness, the form, and the image of the person of God ; for thus it is writtten of him "Lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine upon them." 2 Cor. 4 : 4. The "Father hath translated us into the kingdom of his dear Son, who is the Image of the invisible God, the first born of every creature." Col. 1 : 12, 13, 15. "Who being the brightness of his" Father's "Glory, and thie express Image of his person." Heb. 1 : 3. "The Lamb is the light thereof." Rev. 21 : 23.— "Who being in the form of God, thought it not robbery to be equal with God." Phil. 2 : 6.

This Holy Thing was not only the Image, the Form, and the Brightness of God as above stated ; but also he was the likeness, the form, and the fashion of Man ; for thus it is written of him "God sending his own Son in the likeness of sinful flesh." Rom. 8 : 3. "I saw in the night visions, and, behold, one like the Son of man," (Dan. 7-13,) "wherefore in all things it behooved him to be made like unto his brethren," (Heb. 2-17,) "and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a Man." Phil. 2-7, 8.

This "Holy Thing" is not only the Image, the Form, and the Brightness of God ; and the Likeness, the Fashion, and the Form of man. But he is also called God, agreeable to the prediction of Isaiah, who said "His name shall be called the Mighty God." (Isa. 9-6,) again "They shall call his name Emanuel, which being interpreted, is, God with us." Mat. 1 : 23, Heb. 1-8. And he also is called man, as it is written "Never man spake like this man." John 7-46. "Truly this man was the Son of God." Mark 15-39.

Being begotten by the Holy Ghost of God, (Mat. 1-18,) he is "the Holy One of God (Mark 1-24,) or the Son of God (Mat. 3-17, Rom. 1-4,) or the Holy and Godly seed of God (Isa. 6-13 & 65-9, Malachi 2-15, Matthew 13-37, Ephesians



2-15,) or God's "Seed which is Christ." Gal. 3-16, 19.

Being born of a woman, he is made sin for man (2 Cor. 5-21,) and is the son of man (Mat. 11-19 & 24-27,) and is the seed of Abraham (Gal. 3-16,) and the seed of David (Rom. 1:3,) and the seed of the woman, (Gen. 3-15.)

"For the Invisible things of God, from the creation of the world are clearly seen being understood by the things that are made."

In like manner as God gave the first man—Adam dominion, as above stated, "over every living thing that moveth upon the earth." Gen. 1-28, 1 Cor. 15-45. Which dominion he will hold until the end of time, when he will be required to resign, and deliver up his authority, and "be no longer steward." Luke 16-2.

Even so, also, in like manner God, agreeable to his promise wherein he said "The Government shall be upon his shoulders" (Isa. 9-6,) gave that Holy Thing, or second man, or last Adam, (1 Cor. 15-45, 47.) "All power in heaven and in earth" (Mat. 28-18,) and gave all things into his hands."—John, 13-3. "It pleased the Father that in him should all fullness dwell," (Col. 1-19,) "In him dwelleth all the fullness of the Godhead bodily" exalted the head of all principality and power," (Col. 2-9, 10,) "And hath put all things under his feet," (Eph. 1-22,) and saith "Let all the Angels of God, worship him," and farther saith unto him "Thy throne O God is forever and ever," (Heb. 1-6, 8,) and "hath committed all Judgment unto the Son, and hath given him authority to execute Judgment also, because he is the Son of man," (John 5-22, 27,) and having "The keys of Hell and of Death," (Rev. 1-18) and is appointed by God "heir of all things," (Heb. 1-2,) to be present where two or three are gathered together in his name, (Mat. 18-20,) and to uphold "all things by the word of" God's power, (Heb. 1-3,) "God annointed Jesus of Nazareth with the Holy Ghost, and with power." Acts 10-38, Heb. 1-9. And "he liveth by the power of God," (2 Cor. 13-4,) earthly fathers, in imitation of the heavenly Father, often commit the Keys of their treasures to a well beloved, begotten Son.

Thus Christ, that Holy Thing, was appointed by God.

Judge and King over Heaven, Earth, and Hell, "when the fullness of time was come"—after the way of the Lord had been prepared—after the highway had been made straight—after every valley had been exalted—after every mountain and hill had been laid low—after the crooked had been made straight—after the rough places had been made plain, (Isa. 40-3, 4,)—after the law and the Prophets had come to an end (Luke 16-16)—after the types and the shadows were no more—after the covenant of works had ceased (John 4-23) and finally after God had finished his Testament, which is the old, or first Testament, or covenant.

Paul says "For the law maketh men high Priests, which have infirmity ; but the Word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Heb. 7-28.

Which Holy Thing God commands Angels, Man, and Devils to worship, (Heb. 1-6, Phil. 2-9, 10, Mat. 4-10) for "all men should honor the Son, even as they honor the Father ; he that honoreth not the Son honoreth not the Father which hath sent him." John 5-23.

Which said power and authority Christ will hold and possess until the time "when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power for he must reign till he hath put all enemies under his feet.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him ; and when all things shall be subdued unto him, then shall the Son also himself, be subject unto him, that put all things under him, that God may be all in all." 1 Cor. 15-24, 25, 27, 28.

As God gave the first man, Adam, dominion over the animal and vegetable productions of Air, Earth, and Sea ; with but one solitary exception, to wit : "the tree of the knowledge of good and evil," which stood "in the midst of the garden" of Eden, Gen. 1-28 & 2-17 & 3 : 3.

Even so God gave the second man, Adam, all power and government, and dominion in heaven and earth and hell, and "put all things under his feet," with but one solitary except-

ion, to wit. he himself "that sat upon the throne," not "in the midst of the throne," but "upon the throne." Isa. 6, 1 & 9, 6, Mat. 28 : 18. 1 Cor. 15 : 27, 28, 45, 47, Eph. 1 : 21. Rev. 1 : 18 & 5 : 6, 7. "For the Invisible things of God, from the creation of the world, are clearly seen being understood by the things that are made." The Bible says respecting the Kingdom of Christ or "the way of Holiness" that it is so plain, and so easy to be understood that "The way-faring men, though fools shall not err therein,"

Even so also may they unerringly look through nature up to nature's God.

Let the following similitudes suffice ; although they are but few of the many thousands that might be named. Thus to look through Abraham as a Father, in relation to his good works ; in keeping the covenant which God made with him (Gen. 17 : 7) "as the Father of us all," (Rom. 4 : 16,) may be discovered that God is a covenant keeping God (Psa. 111 : 5) and may be discovered also, that God, in relation to his work of creation, is the Father of "all Things," (1 Cor. 8 : 6) "Have we not all one Father? Hath not God created us?" Mal. 2. 10.

Again to look through Abraham ; in relation to his inherent, begetting, productive nature as "an Husband of Sarah," (Gen. 16 : 3) or as "a Father of Isaac," and of "many Nations," (Gen. 17. 4) having a seed numberless as the stars of Heaven, (Gen. 15. 5, Heb. 11 : 12) may be discovered that God, in relation to his inherent- begetting, productive nature, is a Father and a husband unto Israel, (Isa. 54 : 5, Jer. 31 ; 9, 32) and is "the Father of our Lord Jesus Christ," (2 Cor. 1 : 3) and of saints, as it is written I "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," (2 Cor. 6 : 18) and of "a great multitude which no man could number." Rev. 7 : 9.

As the first born Son of Abram was by his handmaid—Hagar, whom he named "Ishmael." Gen. 16 : 1, 15.

So also the first born Son of God, was by his handmaid—the Law ; (Gal. 3 : 19) whom he named Ephraim, (Jer. 31 : 9, 18, 20) as a representative of the ten tribes of Israel.

But neither of these firstborn sons or children (Gen. 15 : 3,



& 17: 18, Jer. 31: 28, Gal. 3: 14) were lawful heirs or children of promise, or sons through whom blessings were to flow, as heirs of their respective Father's estates.

Hence the Lord said unto Abram that "he that shall come forth out of thine own bowels shall be thine heir." Gen. 15: 4. "Sarah, thy wife, shall bear thee a son indeed: and thou shalt call his name Isaac; and I will establish my covenant with him." Gen. 17: 19.

So also God sent his Angel to say to Mary that "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Luke 1: 35. "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus; and the Lord God shall give unto him the throne of his father David." Luke 1: 31, 32. And he "shall be called the Son of God;" [Luke 1: 35] and is appointed "heir of all things." Heb. 1: 2.

As Isaac came "forth out of the bowels of Abraham," and appeared visible in the world, through the instrumentality of Sarah; and had life in himself separate from his father Abraham. Gen. 21: 8.

Even so also Jesus Christ "came forth from God" by his Holy Ghost; and appeared visible in the world through the instrumentality of Mary; and had "life in himself" separate from his Father—God, (John 5: 26) as it is written "there shall come a star out of Jacob." Num. 24: 17.—And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Isa. 11: 1.

As Isaac existed in the bowels of Abraham, invisible and without form, from the beginning of Abraham. Gen. 15: 4.

Even so also Jesus Christ existed, hidden in the Holy Ghost of God, invisible and without form, and in the Eternity of God. Eph. 3: 9, Col. 1: 26.

"The first man is of the earth, earthy; the second man is the Lord from Heaven." 1 Cor. 15: 47.

Hence, Isaac bore "the Image of the earthy," 1 Cor. 15: 49,) and was earthy, corruptible, and unholy; but Jesus bore "the Image of the Heavenly," (1 Cor. 15: 47, 49,) and was heavenly, incorruptible, and holy; entirely "separated from sinners," (Heb. 7: 26,) and separate from the nature of man.

in an infinite degree; as well before he sinned as afterwards, and in every period of his existence before he is renewed by grace, or born the second time; for man is never said to be holy, like Christ, until after this change.

For thus it is written respecting man, "Dust thou art and unto dust shalt thou return," (Gen. 3 : 19,) and that he shall see corruption, (Job 17 : 14, Acts 13 : 36,) notwithstanding God had pronounced him "very good," (Gen. 1 : 31,) and "upright." Eccl. 7 : 29.

But respecting Jesus it is written, not that he was a good being only, but that he was also the "Holy Seed," (Isa. 6 : 13,) the "Godly Seed," (Mal. 2 : 15, Acts 3 : 22, Gal. 3 : 16,) the "Holy Thing," (Luke 1 : 35,) the "Holy Child Jesus," (Acts 4 : 27,) the "Holy One of God," (Mark 1 : 24,) the "Holy High Priest," (Heb. 7 : 26,) and God says that he would not suffer his "Holy One to see corruption," Acts 13 : 35.

As Isaac was at and before his beginning in Abraham and was with Abraham, and was Abraham; the same Isaac was in the beginning with Abraham. Gen. 15 : 4.

Even so it is written respecting Christ that "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God.— And the Word was made flesh and dwelt among us." John 1 : 1, 2, 14, Heb. 7 : 28, 1 John 1 : 1.

As Isaac was conceived and born out of the due time of nature. Gen. 17 : 17.

Even so also was Christ conceived and born out of the due order of nature. Mat. 1 : 18, 20.

As Isaac "at the set time," (Gen. 21 : 2,) "come forth," (Gen. 15 : 4,) from a source "as good as dead," (Rom. 4 : 19, Heb. 11 : 12,) even from Abraham when he was old, (Gen. 17 : 17,) and from Sarah "when she was past age," (Heb. 11 : 11,) from a dark age of the world; "dead in trespasses and sins," (Eph. 2 : 1,) and from his hiding place in Abram. Gen. 15 : 4, Gal. 3 : 16, Col. 1 : 26,

So Christ, "when the fulness of the time was come," (Gal. 4 : 4,) "came out from God" or "come from God," (John 13 : 3 & 16 : 27,) "in the last days;" "in the end of the

world," (Heb. 1 : 2, & 9 : 26,) being "the first begotten of the dead," (Rev. 1 : 5,) and he "come forth" from a stem of Jesse, (Isa. 11 : 1,) and from "the end of the law," (Rom. 10 : 4, Gal. 3 : 16. 19,) and from the dead state of Israel when she was "plucked up by the roots," (Jude 12,) and from the darkness of night as it relates to holy things ; when Israel was plucked up, broken down, thrown down, destroyed, and afflicted. Jer. 31 : 28. And from the Jewish nation at a period when they were so lukewarm, so cold, so dull of hearing, and so dead, that they "received him not," although they had been anxiously looking and waiting for him ; yet when he came to them, as his own, they set him at naught, and hung him on a tree, (John 1 : 11, Acts 5 : 30,) and from his hiding place in God, and in man, (Gen. 15 : 4, Rom. 16 : 25, 26, Gal. 3 : 16, Eph. 3 : 9, Col. 1 : 26,) he, himself being "the beginning, the first born from the dead," (Col. 1 : 18,) "whom God hath raised up ; having loosed the pains of death."—Acts 2 : 24.

As Isaac was the Son, and seed of Abraham, according to the flesh and unholiness. Gen. 17 : 7 & 22 : 2, Gal. 3 : 16.

Even so was Christ, the Son and seed of God according to the spirit, and holiness. Isa. 53 : 10, Mat. 16 : 16, Gal. 3 : 16.

As Abraham's seed, or children, or family, consisted of those only who inherited the promises embraced in the covenant which God made with him, through the medium of circumcision, and the accepted sacrifice of Isaac, Abraham's only begotten, and first born legitimate Son. Gen. 17 : 9, 10, 11, 21 & 21 : 12, & 22 : 2, 12,

Even so also, God's seed, or children, or family, consists of those only who inherit the promises, embraced in the New Covenant, which God made with the house of Israel, through the medium of the sacrifice of Christ, God's only begotten and first born Son. Isa. 1 : 18, 19, Jer. 31 : 33, John 1 : 18, Rom. 8 : 29, Rev. 7 : 13, 14.

As Abraham begat Isaac (Mat. 1 : 2,) through the instrumentality of his body, according to the flesh, in the year of the world 2103 ; at which time was the actual beginning of Isaac ; and when made of Sarah, became, at one and the same

time, the united Son and seed of both Abraham and Sarah.—  
Gen. 21 : 3,

So also God begat Christ (Acts 13-33, Heb. 1-5, 6,) through the instrumentality of his Holy Ghost (Luke 1-35,) according to the spirit (Rom. 1-4,) in the year of the world 4000 ; at which time was the actual beginning of Christ (John 1-1, 2,) and when “made of a woman” (Rom. 1-3, Gal. 4-4,) became at one and the same time the united Son and seed of both God and Man. Mat. 11-19, Luke 1-35, Rom. 1-3, Gal. 3-16.

“For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made.”

As Isaac was a child, and seed of promise (Gen. 15-4 & 21-12,) therefore “at the set time, of which God had spoken, Sarah conceived and bare Abraham a Son.” Gen. 21-2.

Even so Christ was a child, and seed of promise, (Gen. 3-15, Isa. 6-13 & 9-6, Acts 13-23, Rom. 16-26,) therefore, “when the fulness of time was come,” (Gal. 3-16, 19 & 4-4) Mary conceived and bare God a Son. Mat. 1-18, Luke 1-35 & 2-7, Acts 2-20.

As Abraham and Sarah looked forward, by faith to a future period, when they should have a Son, and seed born unto them (Heb. 11-11,) in whom God’s everlasting covenant should be established, and with his seed after him. Gen. 17-19.

Even so God, and God’s covenant people looked forward, the latter of whom by faith (Heb. 11-13,) to a future period when they should have a Son born unto them, (Isa. 9-6, Mat. 1-1 & 16-16,) although at the same time when they were looking thus forward, the existence, or life, or principle of life of their Son was veiled in themselves, as a hidden mystery : he was in the world, when God formed Adam, (Mat. 3-38,) and was present when God made the covenant with Abraham (Gen. 17-6,) and was in the Prophets when they prophesied, (1 Pet. 1-11,) and was in every age and every generation from Adam to Joseph, (Luke 3-23 to 38,) during a period of 4000 years as a planted seed, (Gen. 3-15, Isa. 6-13, & 53-10 Mal. 2-15, 1 Cor. 3-7,) yet “the world knew him not,” (John 1-10,) because he was in a secret place. Rom. 16-25. “Hid

from ages and from Generations." Col. 1-26.

He was also in Heaven when "God created the Heaven and the Earth," and was the instrument by whom God created them, (Prov. 8-22, Eph. 3-9, Col. 1-17,) and was present when God formed man, (Gen. 1-26,) yet the Hosts of Heaven knew him not; but were desirous to look into the hidden things of his spirit, (1 Pet. 1-11, 12,) neither did the Devils know him, because he was a mystery kept in a secret place, (Rom. 16-25,) being "hid in God," [Eph. 3-9,] as a planted, spiritual, holy, Godly seed. Isa. 6-13, & 9-6, & 53-10, Mal. 2-15, Gal. 3-16, 19. But at the set time, when the fulness of time was come; which was after forty-two generations from Abraham had passed away, [Mat. 1-17, 18,] their long looked for Son and seed "proceeded forth and came from" them, [John 8-42; Mat. 1-35 & 2-7,] thus the hidden mystery was revealed, made known, and made manifest, for the first time, to the hosts of Heaven, Earth and Hell; then for the first time, holy beings began to worship him; and unholy beings began to tempt him; then at which time was his actual beginning; for the Ministers of the word, were eye-witnesses of him "from the beginning," (Luke 1-2,) and John looked upon, and saw with his eyes, and handled with his hands, him that was from the beginning, from, or "of the word of life," [1 John 1-1] and Luke declares that he had a "perfect understanding of all things" concerning him "from the very first," (Luke 1-3) and that he had made a treatise of all that Jesus began both to do and to teach, Acts 1-1.

And Jesus Christ declares positively that his disciples were with him from the beginning and that he was with them at the beginning. John 15-27 & 16-4.

As the body, the spirit, and the soul, after the similitude of Adam, constituted Abraham. 1 Thes. 5-23,

So also the Father, the Word, and the Holy Ghost, after the method of God's working, constitute God. 1 John 5-7, 9.

As the body, the spirit, and the soul, bear record or witness before Abraham, that Isaac was his only beloved begotten Son. Gen. 22-2,

Even so "the Father, the Word, and the Holy Ghost bear record, or witness in Heaven before God, that Jesus Christ is



the Son of God. 1 John 5-6, 7, 9, Luke 1-35.

As the features, the complexion, and the acts or gestures, bear record or witness in earth, before the world, that Isaac was the son of Abraham; by his exhibiting in himself the likeness and the Image of his Father, Gen. 5-3,

Even so "the Spirit, the Water, and the Blood," bear record or witness in Earth, that Jesus Christ is the Son of God; as exhibited in his holy, spiritual life, and Godly Acts.—1 John 5-6, 8, 9.

As there were six names or witnesses expressed; yet as being united in establishing the same fact, that Isaac was the only lawful, beloved begotten son of Abraham their testimony or witness was but one witness,

Even so there are six names or witnesses expressed, yet, as being united in establishing the same fact, that Jesus Christ is the only well beloved, begotten Son of God; their testimony or witness is but one witness; as it is written in the singular form, "This is the witness of God which he hath testified of his Son." 1 John 5: 6, 7, 8, 9, Rev. 1: 2. "I saw and bear record that this is the Son of God." John 1: 34. "For I am not alone, but I and the Father that sent me. It is written in your law that the testimony of two men is true. I am one that bear witness of myself; and the Father that sent me beareth witness of me." John 8: 16, 17, 18. "In the mouth of two or three witnesses shall every word be established."—2 Cor. 13: 1. The comforter testifies to the same thing. John 15: 26.

"For the invisible things of God, from the creation of the world are clearly seen being understood by the things that are made."

Were it not for the body of Man, there would be no action in man to produce an object.

Even so, were it not for the Holy Ghost of God, there would be no action in God to produce an object.

Were it not for the body of Abraham, Isaac could not have been begotten.

Even so, were it not for the Holy Ghost of God, Jesus could not have been begotten.

Were it not for the spirit of Abraham Isaac could not have

been born by the will of man. John 1 : 13.

Even so, were it not for the Word of God, Christ could not have been born by the will of God. John 1 : 13.

Therefore Christ bears the same relation to his Father, God as Isaac does to his Father Abraham.

As Isaac, and the flesh of Isaac was made of the substance of man,

Even so was Christ and the flesh of Christ made of the Word of God. John 1 : 14, Heb. 7 : 28.

As Isaac "At the set time" (Gen. 21 : 2) became the Son of Abraham and Sarah at one and the same time,

Even so also Christ "when the fulness of the time was come," (Gal. 4 : 4) became the Son of God and the son of man at one and the same time ; because that which may be known of the invisible things of God, is manifest, understood, and clearly seen, by the things that are made, and familiar to us ; and because "is Christ divided?" 1 Cor. 1 : 13. Was Isaac divided ?

As "Abraham took the wood of the burnt offering and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together, into the land of Moriah." Gen. 22 : 2, 6,

Even so, the Jews "took Jesus and led him away ; and he bearing his cross, went forth into a place, called the place of a scull." John 19 : 16, 17.

As Abraham "bound Isaac, his son, and laid him on the altar upon the wood," Gen. 22 : 9,

Even so the Jews nailed Jesus to his Cross. John 20 : 25, Col. 2 : 14.

Isaac was rescued from the deadly knife, which was raised to slay him : by the presentation of a Ram, which Abraham "offered up for a burnt offering in the stead of his son."—Gen. 22 : 13.

But the Lord Jesus Christ was forsaken by his God, (Mark 15 : 34) slain by the sword of Justice due to sin, (Zech. 13 : 7) and offered a "sacrifice for us" upon the cross. 1 Cor. 5 : 7.

As through the medium of which "burnt offering" and the faith accompanying the same, Abraham's seed, "although sprang" from a source "as good as dead" (Heb. 11 : 12) was

multiplied "as the stars of the heaven, and as the sand which is upon the sea shore" in whom were the twelve Patriarchs, and all the nations of the earth blessed, (Gen. 22: 17, 18, Gal. 3: 8) even so, through the medium of which "sacrifice" and the belief in the merits of the same, God's "Holy Seed" (Isa. 6: 13,) although he was "the beginning, the first-born from the dead," (Col. 1: 18) yet he became a great tree on whom as a branch lodged, (Isa. 11: 1) or on whose branches lodged (Mat. 13: 32) the twelve Apostles, and "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues (who) stood before the throne, and before the Lamb, clothed with robes, and palms in their hands." Rev. 7: 9

As "the stone was cut out of the Mountain," (Dan. 2: 45,) and was called a stone by reason of being detached and separated from the mountain of which it originally constituted a part—no more to be replaced and become invisibly hid in it, and become a part of it, as it once was before called a stone—Even so also, the Son of God "came out from God," (John 16: 27,) and was called the Son of God, by reason of being detached, separated, and sent forth from God, of whom he originally constituted a part; no more to be replaced, and become invisibly "hid in God" (Eph. 3: 9,) and become a part of God; as he once was, before called "the Son of God."

As Solomon "came forth out of" the "Loins" of David, and "built the house for the name of the Lord God of Israel" (2 Chron. 6: 9, 10,) at an immense expense,

Even so also Christ "came out from God" (John 16: 27,) and erected a "throne of Grace" (Heb. 4: 16.) and built an holy Temple through the spirit "for an habitation of God," (Eph. 2: 21, 22,) and "finished the work which" God gave him "to do" (John 17: 4,) at the expense of his own blood and life.

Paul said to his brethren "Let all things be done decently and in order" in pursuance of "the pattern shown him" by the creator of all things, who "is not the author of confusion" (1 Cor. 14: 33, 40,) as is clearly seen by the things which he hath made; for he distinguished his first general creative work by these three names, Heaven, Earth, and Sea, (Ex. 20: 11,)



after the similitude of his distinguishing himself by these three names, Father, Word, and Holy Ghost, (1 John 5: 7,) Man, one of the items formed of this general creative work, is distinguished by these three names, soul, spirit or life, and body. Gen. 2: 7, 1 Thess. 5: 23.

The Son of God and the son of man united in one being, standing pre-eminently among all of the creative and begotten works of God—therefore called “the first-born of every creature,” (Col. 1: 15,) is distinguished by these three names “Soul” (Mat. 26: 38,) “Spirit” (Luke 23: 46,) and “Body” (Heb. 10: 5,) or Spirit, Water and Blood. 1 John 5: 8. He also, in relation to his standing as a middle being—or a “Mediator between God and men,” (1 Tim. 2: 5,) or “a Ladder set up on the Earth,” (Gen. 28: 12, John 14: 23,) not in the earth, or in man, invisibly hid, for he grew out of the Earth, or came forth from man, (Isa. 11: 1,) and appeared, and became a separate and distinct being, or Ladder from man, or from the earth on which he was “set up;” is distinguished from it by these three words, its “Form,” its “Likeness” and its “Fashion.” Phil. 2: 7, 8.

He also in relation to his standing as a Middle Being, or a “Mediator between God and men,” (1 Tim. 2: 5,) or “a Ladder set up on the earth, and the top of it reached to Heaven,” [Gen. 28: 12, John 14: 28,] not in Heaven, or in God invisibly hid; for he grew out of Heaven, or came out from, or forth from God, [John 16: 27, 28,] and appeared and became a separate and distinct being, or Ladder from God, or from Heaven to which the top reached—is distinguished from it by these three words, its “Form,” its “Image” and its “Brightness.” Phil. 2: 6, Col. 1: 15, Heb. 1: 3.

God taught the Seraphim to honor himself as “the Father, the Word, and the Holy Ghost, in their cry, by repeating the word “Holy,” three times, thus “Holy, Holy, Holy.” Isa. 6: 3. He also taught the beasts in like manner to honor and glorify him by saying not only “Holy, Holy, Holy,” as did the Seraphims, but also these three words, “Lord God Almighty.” Rev. 4: 8.

The Prophet Elijah, as if effectually to convince the world of the power which the three distinguishing parts of God,

namely, rather, Word, and Holy Ghost possessed, caused water three times in succession to be poured upon the altar, before the fire of the Lord fell and consumed it. 1 Kings 18: 33, 34, 38.

God calls upon man in a still small voice, after the manner of his working, as a being like himself, composed of three parts, by saying "Earth," three times in succession, thus:—"Earth, Earth, Earth," Jer. 22: 29.

God threatens man by the word "Wo," three times repeated "saying with a loud voice" after the manner of his government, "wo, wo, wo." Rev. 8: 13.

The Son of God and man is worshiped by three names or words, in rotation, in honor of, and corresponding with, his three component parts; which names are, "Lord Jesus Christ." 2 John 3.

God never requires more than three witnesses of the same grade, order, and kind to establish the truth of any one thing. 2 Cor. 13. 1.

Man generally imitates his maker, in relation to witness, and abides by a similar rule.

Man calls the attention of his fellow man, to a special subject by uttering the expression Hear Ye, three times in succession, thus, "Hear Ye, Hear Ye, Hear Ye," as if addressed to his Body, his Spirit, and his Soul, to give a united hearing.

God has prepared three regions, which are inhabited by three grades, or orders of intellectual beings, namely, Heaven, Earth and Hell.

Again, the way-faring man may look through nature up to nature's God, and discover in some degree, the Male, the Female, the Begetting, and the multiplying nature of God, by looking; not only through Adam as his Image and Likeness, and through Abraham as a Father—and through Isaac as a Son—but also through the Animal and Vegetable creation, in every order of which is discovered a male, a female, a growth or an increase, whether it be in the Lion and its young, Hos. 5: 14. The Sheep and its Lamb, John 21: 15, 17. The "Kid of the Goats," Lev. 4: 23. The Mustard and its Seed, Mat. 17: 20. The Vine and its fruit. Mat. 26, 29, John 15, 2, 5. The Tree and its Fruit, Rev. 2: 7. The Grass and

its Seed—or in Leaven hid in Meal, Mat. 13: 33.

As “every plant of the field, before it was in the earth,” or before the earth was created; was invisibly “hid in God” from eternity; and after the earth was created, then “every herb of the field, before it grew,” was invisibly hid in the earth also; and the world knew it not, “for the Lord God had not caused it to rain upon the earth,” but after it rained, the hidden seed was revealed, made known, made manifest, and grew, and became a plant, or herb; which was and is meat for the body of man. Gen. 1: 29 & 2: 5,

So also Christ, before he was in the earth, or before the earth was created, was invisibly “hid in God” from eternity; and after the earth or man was created, then Christ, before he grew, was invisibly hid in the world also, “yet the world knew him not,” for the Lord God had not caused his Holy Ghost to overshadow the earth or Mary; but after the overshadowing of the Holy Ghost, the hidden seed, or mystery, was revealed, made known, made manifest, grew and became a holy thing; growing “in stature, and in favor with God and man,” who was and is meat for the soul of man. John 1: 10. Eph. 3:9, Heb. 7: 28, Luke 1: 35 & 2: 52.

“For the invisible things of God, from the creation of the world, are clearly seen being understood by the things that are made.”

Again, “the way-faring man” may look through nature up to nature’s God, and learn the manner in which God accomplishes his purposes, or creates and begets objects; for neither God nor man, ever produced or begat an object, from invisibility to visibility; or from one state of existence, into another state of existence, without the use of means, (1 Cor. 9, 22,) by the which the desired object is attained; which means must be situated between the actor and the object.—Jesus saith “My Father worketh hitherto, and I work.” John 5: 17.

Hence, as a man attained to the knowledge of good and evil, by means of the partaking of the forbidden fruit, Gen. 3: 5, 6, Even so God made man, by means “of the dust of the ground,” and saying, “Let us make man.” Gen. 1: 26 & 2: 7.

As men "have sought out many inventions," ( Eccl. 7: 29.) and presented them to the eye, by means of tools and instruments, Isa. 10: 15,—Even so God, in pursuance of his foreknowledge and eternal purpose, by means of his only begotten Son; presented to view the heaven, the earth, the sea, and all that in them is. Ex. 20: 11.

As it is written "When he prepared the Heavens I was there." Prov. 8: 27. Again God made all things "by him; and without him was not any thing made that was made;" the world also, God made "by him." John 1: 3, 10. Again "God created all things by Jesus Christ who from the beginning of the world, hath been hid in God." Eph. 3: 9, Col. 1: 26. Again God, by his Image, his form, and his brightness; who is "the first-born of every creature, as it relates to power, holiness, exaltation, and pre-eminence, created all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and by him all things consist; for it pleased the Father that in him should all fulness dwell. Col. 1: 15, 16, 17, 19. Again "God, who at sundry times and in divers manners spake, in time past unto the Fathers, by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by whom, also he made the worlds." Heb. 1: 1, 2. Again, the Son of God, upholds all things by means of the word of God's power. Heb. 1: 3. Again "ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you." Acts 2: 22. Again "but to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8: 6. In this passage God positively declares that not only all things, but also that the Holy Church are of him, and in him, and that he created the former, and redeemed the latter, by means of Jesus Christ. Again "For as the Father hath life in himself, so hath he given to his Son to have life in himself, and hath given him authority to execute Judgment also because he is the Son of man." John 5: 26, 27.

God met with his covenant people, Israel, and communed with them through the medium of that sacred Ark, made by man, in obedience to the direction of God (Ex. 25 : 10, 22 & 37 : 1,) which stood in the most holy place in the Tabernacle (Num. 4 : 5,6,) and in the Temple. 2 Chron. 5 : 7.

"God hath visited his people," (Luke 7 : 16,) and continues to meet, and to visit, and to commune with his holy people, his little chosen flock ; and will to the end of time continue to be with them, and not utterly forsake them, through the medium of Jesus Christ, the Ark of safety, that Great Prophet who has risen up upon the earth, (Luke 7 : 16.) who was not made with hands like the Ark of the covenant ; but begotten by the Holy Ghost, born of the virgin Mary, "and raised up" (Act 5 : 30,) by his Father, God, and who has stood and now stands, and will continue to stand, exalted with the right hand of God, to be a prince and a Saviour, in the most holy place in the christian's affections ; and in the midst of the Throne, (Rev. 5 : 6,) to reflect on them from the glory of God, (Rev. 21 : 23,) and to give repentance to Israel, and forgiveness of sins." Acts 5 : 30.

Before the actual beginning of Christ, God visited his people, and his enemies, by means of his Angels or Servants, and his prophets. Gen. 19 : 13, 16, Ex. 23 : 20, 1 Kings 19 : 5, 2 Kings 19 : 35, 2 Sam. 24 : 15, 16, Heb. 1 : 1.

As the two angels, in the form of men, and were called men, said, " we will destroy this place, and the Lord hath sent us to destroy it," (Gen. 19 : 13,) their power to destroy Sodom consisted in the means being sent by the Lord.

So also Jesus or the Lord, in the form of sinful flesh or man, and was called man, said, " young man, I say unto thee, arise." Luke 7 : 14. "All power is given unto me in heaven and in earth." Mat. 23 : 18. The power to raise the dead consisted in the means of saying "arise" and in the means of exercising the power given him, by his Father, the Eternal God.

God gave the Law by means of Moses ; and bestows grace and truth by means of Jesus Christ, as it is written, "For the Law was given by Moses. but grace and truth came by Jesus Christ." John 1 : 17,



"The Lord caused the sea to go back by a strong east wind."  
Ex. 14: 21

Jesus Christ revealed things to his servant John "which must shortly come to pass" by means of his Angel, and by means also of power "which God gave unto him." Rev. 1:1.

As Abraham, according to the flesh of unholiness, sent forth his only begotten son Isaac into the world, by means of Sarah,

So also God, according to the spirit of holiness, sent forth his only begotten son Jesus into the world by means of Mary.  
John 3: 16, 17.

For the invisible things of God, from the creation of the world are clearly seen being understood by means of the visible things that are made.

Man cannot work by means which do not actually exist; although originally created, at the beginning of the creation.

But God can work by means, before they do actually exist, as well as afterward; for that same power that can cause visible existence to be, from invisible nonexistence, can cause such visible existence to be, by the use of means which do not actually exist, while they are "hid in God" and "hid from ages and from generations," from the world, and from Angels.—John 1: 10, Rom. 16: 25, Eph. 3: 9, Col 1: 26, 1 Pet 1: 12. For with God there "is no variableness neither shadow of turning." James 1: 17. God "quickeneth the dead, and calleth those things which be not, as though they were." Psa 90: 4, Rom. 4: 17, 2 Pet. 3: 8. Thus 737 years before Christ was born, God says, by the Prophet, in the present tense, "unto us [God and Israel] a child is born unto us [God and Israel] a son is given." Isa. 9: 6.

That Holy Child Jesus, who was born 4000 years after the creation of the world, was in the mind of God "the Lamb slain from the foundation of the world." Rev. 13: 8

The form and likeness of that Son of God, which was born of Mary, God used as a means, by which to protect his children in the fiery furnace. Dan. 3: 32. God chose his people in that Holy Thing that was born of Mary "before the foundation of the world." Eph. 1: 4. And saved, and gave them grace in Christ "before the world began." Eph. 2: 10, 2 Tim, 1: 9,



Christ "verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." Rom. 1 : 2 & 16 : 26, 1 Cor. 2 : 7, Gal. 3 : 16, 19, 1 Pet. 1 : 20. God "will Judge the world in righteousness by that man, whom he hath ordained." Acts 17 : 31. God saved his ancient covenant people, by means of his Son, whom he fore-ordained should be born of the virgin Mary ; as it is written "These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11 : 13. Again "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3 : 8.

Hence, wisdom or Christ, (Prov. 8 : 1, 1 Cor. 1 : 24) or the Son of God, or that Holy Thing that was born of Mary, while he was "the hidden Wisdom," "hid in God," [Prov. 8 : 30, 1 Cor. 2 : 7, Eph. 3 : 9] and hid from Angels, Men and Devils, was glorified by his Father "before the world was," John 17 : 5. He "was daily his delight, rejoicing always before him," (Prov. 8 : 30) before, or "ever the earth was," and at the same time also, while thus hid, before the earth was ; wisdom or Christ rejoiced "in the habitable parts of the earth" and his "delights were with the sons of men" (Prov. 8 : 31) in like manner as did John leap for joy, at the salutation of Mary. Luke 1 : 44. "For the invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made."

Again, "David speaketh concerning him, I foresaw the Lord always before my face." Acts 2 : 25. Again Christ "is before all things," [Col. 1 : 17] he says "before Abraham was, I am," [Jno 8 : 58] meaning before Abraham had an actual existence ; he had an existence invisibly "hid in God" the same as he had "ever the earth was," Jesus also says, "O Father glorify thou me with thine own self, with the glory which I had with Thee before the world was." John 17 : 5. Again "he was before me." John 1 : 15. Again, Jesus saith that his father loved him "before the foundation of the world." John 17 : 24.—Again Jesus saith, "I am the root and offspring of David."—Rev. 22 : 16. Hence, before he became the offspring of

David, and the Son of God, he existed invisibly in both, as a root hidden in the earth ; [Gen. 15 : 4, Rom. 16; 25, 1 Cor. 2; 7, Eph 3; 9, Col 1 ; 26] by means of whom, notwithstanding, God "created all things." Eph. 3; 9. With God he had "neither beginning of days, nor end of life." Heb. 7; 3. "He was the beginning of the creation of God." Rev. 3 ; 14.—Again Jacob beheld "a ladder set up on the earth ; and the top reached to heaven, and behold, the angels of God ascending and descending on it, and behold the Lord stood above it."—Gen. 28, 12, 13.

Even so the Son of God was "set up from everlasting" [Prov. 8 ; 23] on the earth as a medium or mediator between earth and heaven, as it is written "hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man." John 1; 51.

As Jesus said "My Father is greater than I," [John 14; 28] and as there is but one God, and Father of all, who is above all," [Eph. 4; 6] therefore "Jesus lifted up his eyes to heaven and said, Father, glorify thy son." [John 17; 1] Mark the two phrases "above it" and "above all."

Again as Abraham, when he "had received the promises offered up his only begotten son" Heb. 11: 17) by means of which God bestowed blessings to all the families of the earth.

Even so God, when the fullness of the time of the promises had come, offered the Soul, (Isa. 53; 10) the Spirit, (Gal. 4:6) and the Flesh, [1Pet. 3; 87] of his only begotten Son, (Rom. 8 32, Acts 3; 26) by means of which God pardons the repenting sinner.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit ; and having said thus, he gave up the ghost." Luke 23; 46. Thus he "poured out his soul unto death." Isa. 53; 12.

Thus a way being opened for the first time, whereby man may bear the Holy Likeness and Holy Image of God, as it is written "and have put on the new man, renewed in knowledge after the Image of him that created him." Col. 3; 10, Deut 7; 6. Hence man never was, nor ever will be, the Holy and perfect Image and likeness of God, until after renewed

by grace. Heb. 3: 1, 1 Cor. 15:47, 49. Man's first Image and Likeness of God, called male and female, consisted in his "upright" formation, and mysterious "very good" construction; of the earth, earthy, (1 Cor. 15: 47) capacitated to multiply and replenish the earth, thereby becoming the head of the family of the earth.

In like manner God is the head of the holy family of heaven, who are neither male nor female, yet possess a begetting, increasing nature, multiplying, and replenishing the heavens. Man's second Image and Likeness of God, called Holy and perfect, consists in his knowledge (John 17:3) of holiness and perfection by being born again, and adopted into the spiritual, holy family of God, who is himself a spirit, perfect and holy.

Death and the end of time only, will destroy the first Image and Likeness of God which man possesses, but neither death, nor the close of time, nor eternity, nor any thing else, will destroy or even deface, the second Image of God, which man may possess. Rom. 8: 38, 39.

As God pronounced his work of creation "very good," (Gen. 1:31) man being embraced in this work, is of the same quality, not kind, or specie, with the rest of God's creative work, standing "upright" with "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," (Gen 1:28) not holy but "upright" and "very good."

Even so God pronounced his begotten work of redemption, not only good, but washed, sanctified, justified, glorified, blessed and holy. Luke 1: 35, Rom. 1:4, 1 Cor. 6:11, Heb. 12:14. Christ being embraced in this work, except the redeemed part thereof, for he stands as first begotten, first fruit, first born, preferred before, and pre-eminently above all other begotten holy beings, as well as being better and more excellent than all created and holy beings, of the same quality, not kind or specie, being himself a fountain of perfection, blessedness and holiness, having given unto him all power in heaven and in earth.

Again "the way-faring man" may look through nature, up to nature's God, and discover the inherent plural nature of God, and his innate, inherent male and female nature also; by

closely examining his Image and his Likeness, Man.

Thus, as God made a woman of one of Adam's ribs, which was taken from his side while asleep, [Gen. 2 : 21, 22,] Even so Christ "come out from God," or was made of the Word or of the "wisdom of God," [Prov. 8 : 1,] and became "the power of God, and the wisdom of God," 1 Cor. 1 : 24. Even so also God chose his people by virtue of Christ's blood which flowed from his side, while asleep in death. John 19 : 33, 34, Rev. 7 : 14.

As the rib was inactive, insensible, and dead, as it relates to knowledge, in its original state ; but, by being quickened, and reanimated into life ; it became an active, sensible, and living being of itself, numerically separate from Adam, in whom it was hid,

Even so Christ was inactive, in his original state, being "hid in God," (Eph. 3 : 9.) hid from Angels, (1 Pet. 1 : 12,) hid from the world, (John 1 : 10,) and "hid from ages, and from generations," (Col. 1 : 26,) but, coming forth from his hiding or secret (Rom. 16 : 25,) place, in God and in man, became a living being of himself, numerically separate from both God and man.

Even so also the dry bones, (Psa, 38 : 3. Ezk. 37 : 4,) or sinners, are inactive, insensible, and dead, as it relates to holy knowledge, in their fallen state, hid in sin ; while unenlightened by that spirit which lighteneth "every man that cometh into the world," (John 1 : 9,) for "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know," (1 Cor. 8 : 2,) but by being regenerated and renewed in the mind, (Eph. 4 : 23,) a Godly people is numerically, set apart for the Lord (Psa. 4 : 3,) having life in themselves. John 17 : 3.

"For the Invisible things of God, from the creation of the world are clearly seen being understood by the things that are made."

When the Lord God had brought the woman to the man, "Adam said, this is now bone of my bones, and flesh of my flesh, she shall be called woman because she was taken out of man." Gen. 2 : 22, 23.

Even so Christ presented to himself a glorious, holy Church

(Eph. 5 : 27,) which was composed of those, and those only, which his Father had given unto him out of the world. John 17 : 6. And which, by being sanctified, cleansed and washed by the blood of Christ (Eph. 5 : 26,) became "members of his body, of his flesh, and of his bones" (Eph. 5 : 30,) who were called christians, because they were taken out of Christ ; or because they were followers of Christ (Acts 11 : 26,) which is the saint's "new name." Isa. 62 : 2.

As a man shall "leave his Father and his Mother" from whom, in consequence of the union and onement existing between them, he come forth ; "and shall cleave unto his wife, and they shall be one flesh," (Gen. 2 : 24,) or "they twain shall be one flesh," or "they are no more twain, but one flesh." Mat. 19 : 5, 6.

And as God chose Israel, and made them a covenant people, and was married unto" them, (Jer. 3 : 14,) and "was an husband unto them," (Jer. 31 : 32,) and from this union and oneness Christ came forth, and had his actual visible beginning. Mal. 2 : 14, John 1 : 1, 14, Acts 3 : 25, 26, Rom. 11 : 26, Gal. 3 : 16, 19, Heb. 7, 23, Rev. 3 : 14.

Even so Christ "came forth from the Father" and from Israel, in consequence of the union and onement existing between them ; and clave unto the Church as his spiritual wife ; as it is written "the marriage supper of the Lamb is come, and his wife hath made herself ready." Rev. 19 : 7. Again, "I will shew thee the bride, the Lamb's wife." Rev. 21 : 9, Mat. 25 : 1. Again, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 61 : 10 & 62 : 5, Rev. 21 : 2.

From this union and oneness between Christ & the Church, according to the spirit of Holiness (Rom. 1 : 4,) sons and daughters are born unto God, who are neither male nor female. John 3 : 6, Gal. 3 : 28.

Isaiah says "unto us (God and Israel) a child is born ; unto us (God and Israel) a son is given." Isa. 9 : 6, Acts 13 : 23.

"For the invisible things of God, from the creation of the world, are clearly seen being understood, by the things that are made."

Christ says "That they all may be one ; as thou Father art



in me, and I in thee, that they also may be one in us." John 17 : 21. Again, "I and my Father are one." John 10 : 30. Again nothing "shall be able to separate us from the love of God." Rom. 8. 39. Again "your life is hid with Christ in God," Col. 3 : 3. Again "he that sanctifieth, and they who are sanctified are all one." Heb. 2 : 11. Again, "I am in the Father, and the Father in me." John 14 : 11. Again, "God is love, and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4 : 16. Again "I am in my Father, and ye in me, and I in you." John 14 : 20. Again, "where I am there ye may be also ; he that hath seen me, hath seen the Father." John 14 : 3, 9. Again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mat. 25 : 40. Again, "He that toucheth (Zion,) toucheth the apple of (God's) eye." Zech. 2 : 8 & 14 : 9, Deut. 32 : 10, Psa. 12 : 8, John 17 : 11, Eph. 5 : 29. Again "For by one spirit are we all baptised into one body" and "drink into one spirit" (1 Cor. 12 : 13,) constituting one Holy Lump (Rom. 11 : 16,) yet acting, and officiating in three numerically distinct, separate capacities ; in accordance with each other, in like manner as "there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars." 1 Cor. 15 : 41.

As the equality, the union, and the oneness, existing between the husband and the wife, consists in affection, interest, motive and design ; and as by means of this oneness, the wife travails in birth and brings forth children, to the joy of the world (Luke 1 : 58,) by whom the earth is multiplied and replenished. Gen. 1 : 28 & 4 : 1, Isa. 13 : 8 21 3 & 14, Jer. 31 : 8, Hos. 13 : 13, Rev. 12 : 2,

Even so also the equality existing between God and Christ, in consequence of the latter being in the mind, or in the form of the former (Phil. 2 : 5, 6,) and the union, and the oneness existing between God, Christ, and the Church, consist in affection, interest, motive and design ; & as by means of the cause of this oneness Christ's soul travaileth (Isa. 53 : 11,) and by means of this union and oneness ; the Church, by the shedding forth, or by the overshadowing of the Holy Ghost, (Acts 2 : 33,) travails in birth, and brings forth children, who are



the holy seed of God (Isa. 53 : 10, 11, Ezra 9 : 2, Mal. 2 : 15, Gal. 4 ; 19,) to the joy of Heaven (Luke 15 ; 10,) by whom Heaven is multiplied and replenished, "For as soon as Zion travaileth she brought forth her children," (Isa. 66 ; 8, Mat. 13 ; 38, Rom. 8 : 16, Gal. 4 ; 19, Eph. 3 ; 15, Heb. 2 ; 13, Rev. 7 ; 9 & 19 ; 9,) who are "Heirs of God, and joint heirs with Christ." Rom. 8 ; 17.

As streams flow from fountains, (Prov. 5 ; 16,) even so God's posterity, and man's posterity flow. Gen. 45 ; 7, Isa. 48 ; 1, Psa. 49 ; 13.

As "The Husband is the head of the wife," (Eph. 5 ; 23,) even so "Christ is the head of the church, (Eph. 5 ; 23,) so also God "was an husband unto" Israel. Jer. 3 ; 14 & 31 ; 32, Mal. 2 ; 14, 15.

Hence Israel stood in the same relation to God ; and the Church stands in the same relation to Christ in a holy spiritual sense ; as a wife does to her husband in an unholy literal sense.

"For the invisible things of God, from the creation of the world, are clearly seen being understood by the things that are made."

Paul says, "But I would have you know that the head of every man is Christ ; and the head of every woman is the man ; and the head of Christ, is God." 1 Cor. 11 ; 3. Again "ye are Christ's ; and Christ is God's." 1 Cor. 3 ; 23.

Hence that which "came out from God," or "came forth from the Father," (John 16 ; 27, 28,) and came forth also from man is the seed of God, (Gal. 3 ; 16) and is the seed of Abraham, and of David, (Gal. 3 ; 16, Rom. 1 : 3) and is "the bread of God ; and is meat indeed, and is drink indeed" (John 6 ; 33, 55,) to the soul of that man, who eateth and drinketh thereof, [John 6 ; 54] and it "shall live forever, and not die." John 6 ; 50, 51.

And that which was "brought forth" from the earth, and from the waters [Gen. 1 ; 12, 21,] is "for meat" [Gen. 1 ; 29,] or "bread," [John 6 ; 58,] on which the body of man subsists as long as it lives. John 6 ; 58.

The former bread is received by faith in the belief on him whom God hath sent, with an eye single to God's glory. John 6 ; 29. And the latter bread is received sensually, to satisfy

the cravings of corrupt nature. Isa. 3 ; 1.

As God is the husbandman or root, Christ the vine, and the church, the branch, [John 15 ; 1, 5] so that the church or fruit is supported and nourished by the sap or spirit that passes from the root, or God, through Christ, or "the branch," [Zech. 3 ; 8,] or the "first fruit," [Rom. 11 ; 16,] or the vine.

Hence God is to be worshipped, by the Church, through Christ.

As "the head of every man, is Christ; and the head of Christ is God." 1 Cor. 11 ; 3.

Hence God is to be worshipped by man through Christ as a mediator. John 10 ; 9.

As the church is "Christ's; and Christ is God's." Cor. 3 ; 23.

Hence God is to be worshipped by the church through Christ. Heb. 7 ; 19.

As the life of the Church "is hid with Christ in God," [Col. 3 ; 3,] thereby "made to drink into one spirit" and "are one body." 1 Cor. 12 : 12, 13.

Hence God is to be worshiped, as a "God all in all," [1 Cor. 15 ; 28,] through the member or vine of himself, by the members, or branches of himself, [John 15 ; 5, 1 Cor. 12 ; 14,] "in singleness of heart," [Col. 3 ; 22,] thanking "God through Jesus Christ our Lord." Rom. 7 ; 25. Paul says, "For if the root [God] be holy, and if the first fruit [Christ] be holy; so are the branches [Christians] the lump is also Holy." Rom. 11 ; 16, 1 Cor. 12 ; 13.

In view of this holiness, this oneness, and this unitedness existing between God, Christ, and the church; the inspired writers of the Bible have, in reference to the two former, I believe, generally used pronouns and verbs, in the singular form; whether in relation to the names of God, and Christ, connected together by a copulative conjunction, as well as in relation to their standing disjoined.

There are however, some exceptions, as in the following instances; "And I saw no temple there, for the Lord God Almighty, and the Lamb are the temple of it," (Rev. 21 ; 22) "I and my Father, are one," (John 10 : 30,) "That they may be one in us; as we are one." John 17 ; 21, 22. "Jesus answered and said unto him if a man love me, he will keep my words, and

my Father will love him ; and we will come unto him, and make our abode with him." John 14 ; 23.

So also, in view of the oneness and unitedness existing in a nation, or in a family, the verb and pronoun in the singular number, are frequently used, thus, "the people is one, and they have all one language." Gen. 11 ; 7. Again, "and while he (Lot) lingered, the men (Angels) laid hold upon his hand and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him ; and they brought him forth, and set him without the city." Gen. 19 ; 16.

And again lastly, "The way-faring men though fools" may look through language, or languages up to the Lord Jesus Christ, and up to his "God and Father," (Eph. 1 : 3) and form some faint correct ideas concerning them.

Jesus Christ says positively, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty ; I am the first and the last ; I am he that liveth and was dead ; and behold I am alive for evermore, Amen." Rev. 1 : 8, 17 : 18.

God's Testament, or the old Testament, was originally written in the Hebrew language. (History.)

Christ's Testament, or the New Testament was originally written in the Greek language. (History.)

God commenced his Testament by saying "In the beginning."

Jesus Christ followed his Father's example, in commencing his Testament, by saying "In the beginning."

As the Hebrew language was original, simple, and alone, having a beginning, Gen. 11 ; 1, 6,

So God is Eternity, original, single, and alone without a beginning. Ex. 20 ; 11.

I can perceive no good reason why the Greek language does not stand in the same relation to the Hebrew language ; as the Son of God, does to his Father.

Hence, as the Greek language, after passing along in the veins of the Hebrew language, in darkness, in seclusion, and unknown, finally "came forth" from its original, and appeared a language of itself alone.

So Christ, after passing along in the spirit of his Father in darkness, in seclusion, and unknown from eternity ; being "hid

from ages, and from generations," (Col. 1; 26) and from Angels, (1 Pet. 1; 12) in a secret place; (Rom. 16; 25) "In God" (Eph. 3; 9) and in man, to "the set time," (Gen. 21; 2) "when the fulness of the time was come" (Gal. 4; 4) in the year of the world 4000, "came forth from God and from man: and appeared a Being of himself alone.

As Alpha is the head, or the beginning, or the first of the Greek alphabet,

So Christ is the head, or the beginning, or the first of the Gospel dispensation, and of the Church. Mark 1: 1.

As the Greek alphabet from its beginning, embraces a variety of characters, of different forms and names, before arriving at its ending, or its last, Omega,

So Christ, from his beginning, (Luke: 1, 2, 3, John 1: 1, & 15: 27, & 16: 4, Acts 1: 1, Eph. 3: 9, Col. 18, 1 John 1: 1, Rev. 22: 13) encountered a variety of characters, of different forms and names, such as the Scribes, the Pharisees, the Hypocrite, the Jews, the Romans, the Ungodly, the Sinner, and the Devil.

And he was also called by a variety of names of different pronounciation, by the which his father said "he shall be called" (Isa. 9: 6) before his actual beginning. Isa. 6: 13 & 7: 14 & 9: 6, Mal. 2: 15, Mat. 1: 21.

As the letters of the Greek alphabet embraced between and including Alpha and Omega, composed the Greek language which was presented to the eye,

So Jesus Christ, by his variety of names and multiplicity of acts embraced between and including his beginning and ending, compose the Gospel dispensation, which was, and is, and will continue to be; not only presented to the eye; but also addressed to the hearts and consciences of men, to the end of time.

Hence, coming to the last, to the ending, and to the Omega, he could with propriety say "It is finished," (John 19: 30) "It is done," (Rev. 21: 6) and bow his head and give up the Ghost. John 19: 30.

After Jesus Christ had given up the Ghost; and after God had raised him from the dead (Acts 3: 15) and he ascended up into Heaven; he then, for the first time from that place,

for aught I can find in the Bible to the contrary, revealed himself unto the World, which revelation was by means of power "which God gave unto him," (Rev. 1 : 1) in language to the following import, as if he had said, now my beloved John, take notice ; although death hath separated me from you, and from the world, yet I am now that same Almighty "Son of God" that I was when on the Earth with you. I have seen "no corruption" by passing through death and the grave ; and I shall remain for time to come, and in eternity, the same identical individual, holy, almighty, for "I am Alpha and Omega, the beginning and the end ; the first and the last ; I am he that liveth and was dead ; and behold I am alive for evermore, Amen," (Rev. 1 : 18 & 22 : 13) seated "on the right hand of God," (Mark 16 : 19, Acts 7 : 55, 56) seated "down on the right hand of the Majesty on high," (Heb. 1 ; 3, Rom. 8 ; 34) making "intercession" with my Father for the little chosen flock, (Luke 12 ; 22, Rom. 8 ; 34) and for sinners, (Prov. 1 ; 24, Luke 14 ; 17 & 23 ; 34, John 16 ; 8,) having Almighty power to save all who will believe in me ; and who will come unto me. John 6 ; 37. Hence, my beloved John, write quickly for the benefit of a dying and perishing world ; "Wo unto the wicked, it shall be ill with him for the reward of his hands shall be given him," (Isa. 3 ; 11, Rev. 18 ; 6 & 21 ; 8) but for "the righteous, that it shall be well with him, for they shall eat the fruit of their doings."—Isa. 3 ; 10, Rev. 21 ; 4. "Blessed are the dead which die in the Lord from hence-forth, yea saith the spirit, that they may rest from their labors, and their works do follow them."—Rev. 14 ; 13.

Who does the Bible say came forth from God ; came into the world ; went about doing good ; suffered and died on the cross ; was raised from the dead ; ascended up into Heaven ; seated down on the right hand of God ; is praying for those which his Father has given him ; is calling upon the world to repent and believe the gospel ; and will finally judge the world ?

Who is that promised seed, that shall bruise the serpent's head ? Gen. 3 : 15.

Who is that holy, godly seed that was promised and fore-



ordained? Isa. 6; 13 & 53 : 10, Mal. 2 : 15, Gal. 3 : 16, 19, 1 Pet. 1 : 20.

Who is that promised Shiloh, unto whom the gathering of the people shall be? Gen. 49 : 10.

Who is he whose name Isaiah said shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace? Isa. 9: 6.

Who is that promised rod, and branch that shall come forth out of the stem of Jessie? Isa. 11; 1.

Who is that promised son, whose name shall be called Immanuel; or God? Isa. 7; 14, Mat. 1 : 23.

Who is that promised salvation that cometh? Isa. 62 : 11.

Who is that promised Child and Son of whom it is prophetically said, is born, and is given? Isa. 9 : 6.

Who is he, of whom it is written his name shall be called "The Lord our Righteousness"? Jer. 23 : 6.

Who is that promised Man, who shall be "as the shadow of a great rock in a weary land"? Isa. 32; 2.

Who is that spiritual stone "cut out of the Mountain without hands"? Dan. 2 : 45.

Who is the substance of that form and likeness of the Son of God which Nebuchadnezzar saw in the fiery furnace? Dan. 3; 25.

Who is the substance of that likeness of the Son of man, which Daniel saw unto whom "was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him"? Dan. 7; 13, 14.

Who is that promised Messiah, unto whom Jerusalem was to be restored and built; and who was to be cut off? Dan. 9: 25, 26.

Who is he on whose shoulders Isaiah said the government shall be? Isa. 9 : 6.

Who is he, who was promised afore by the Prophets?—Rom. 1 : 2.

Who is that Christ, whom God verily fore-ordained before the foundation of the world? 1 Pet. 1 : 20.

Who is that Wisdom, whom the Lord possessed and set up, from everlasting, from the beginning, or ever the earth was? Prov. 8 : 22, 23, 1 Cor. 1 : 24.



Who is that Wisdom, who was as one brought up with the Lord, and rejoicing always before him? Prov. 8: 30, 1 Cor. 1: 24.

Who is that Lord whom David foresaw always before his face? Psal. 16: 8, Acts 2: 25.

Who is that Christ that was before all things? Col. 1: 17.

Who is he who was the root and offspring of David? Rev. 22: 16.

Who is he that in God's view had neither beginning of days nor end of life? Heb. 7: 3.

Who is he who was the beginning of the creation of God? Rev. 3: 14.

Who is he, by whom God made all things, and made not anything without him that was made; and by whom God made the world? John. 1: 3, 10,

Who is he whose beginning was with God, and was God? John 1: 1, 2.

Who is he by whom God made the worlds? Heb. 1: 2.

Who is that Image, and first born of every creature; by whom God created all things that are in heaven, and that are in earth, visible and invisible? Col. 1: 15, 16,

Who is he by whom God wrought miracles, and wonders, and signs? Acts 2: 22.

Who is he, through faith in whom God's ancient covenant people, as well as his modern church, were, and are saved?—Heb. 11: 13.

Who is the end of the law for righteousness to the believer? Rom. 10: 4.

Who is he who prayed to his Father and said "O Father glorify thou me with thine own self, with the glory which I had with thee before the world was"? John 17: 5.

Who is he who was conceived by the Holy Ghost; and whom God raised up? Mat. 1: 20, Acts 3: 26.

Who is he whose name the Angel said should be called Jesus? Mat. 1: 21.

Who is he who God said, by his Angel, should be called the Son of God? Luke 1: 26, 35.

Who is he who was called the Lord Jesus Christ, the Son of the Father? 2 John 3.

Who is he, "who being in the form of God, thought it not robbery to be equal with God;" and who said "the Son can do nothing of himself"? John 5: 18, 19, Phil. 2: 6.

Who is he who was the Image, the Form, and the Brightness of God? Dan. 3: 25, 2 Cor. 4: 4, Col. 1: 15, Phil. 2: 6, Heb. 1: 3.

Who is he, who was the likeness, the form, and the fashion of man? Dan. 7: 13, Rom. 8: 3, Heb. 2: 17, Phil. 2: 7, 8.

Who is he whose name was called God, because he came forth from God; and was made of the Word of God; and was the Image, the Form, and the brightness of God? Mat. 1: 23, John 1: 14, Heb. 7: 28.

Who is he who was called Man; on account of his coming forth from man; and being made of a woman; and being the form, the likeness, and the fashion of man? Mark 15: 39, Gal. 4: 4.

Who is he, who was without spot or wrinkle; who was called God, Lord, Jesus, Christ, Holy One of God, the Seed, Holy Seed, Godly Seed, Holy Thing, Holy Child, Holy One, King, Prince, Savior, Redeemer, Just, Prophet, Priest, &c; who had a holy soul, a holy spirit, and a holy body; and who suffered and died on the cross? Isa. 6: 13 & 53: 10, 11, Mal. 2: 15, Mat. 26: 38, Acts 3: 22, Gal. 3: 16, 19, & 4: 6, Heb. 10: 5.

Who is he who is the Testator of the New Testament?—Mat. 26: 25, 1 Cor. 11: 25, Heb. 7: 22 & 9: 15, 16, 17.

Who is he unto whom all power in heaven and in earth is given? Mat. 28: 18.

Who is he in whom it pleased the Father that all fulness should dwell? Col. 1: 19.

Who is he in whom dwelleth all the fullness of the Godhead bodily; exalted head over all principality and power? Col. 2: 9, 10.

Who is he under whose feet God hath put all things?—Eph. 1: 22.

Who is he who upholds all things by the word of God's power? Heb. 1: 3.

Who is he whom God commands men, angels, and devils to worship? Heb. 1: 6, Phil. 2: 9, 10.

Who is he unto whom God saith "Thy throne O God is forever and ever"? Heb. 1 : 8.

Who is he unto whom God committed all judgement, and gave authority to execute judgment? John 5 : 22, 27.

Who is he whom God hath appointed heir of all things; and whom the Jews killed and slew? Heb. 1 : 2, Mat. 21 : 38, 39.

Who is he who is present where two or three are gathered together in his name? Mat. 18 : 20.

Who is he whom God exalted to be a Prince and a Savior? Acts 5 : 31.

Who is that Lamb which was slain from the foundation of the world? Rev. 13 : 8.

Who is that Christ that who for us? Rom. 5 : 8.

Who is he, whose blood and water sealed the New Testament, and cleansed the church from sin and uncleanness?—Zech. 13 : 1, Mat. 26, 28; John 19, 34.

Who is that Prince of Life that was killed? Acts 3 : 15.

Who is he who was slain and hanged on a tree; whom God raised up? Acts 5 : 30.

Who is he who is the beginning, the first born from the dead? Col. 1 : 18.

Who is he whom God raised from the dead? Acts 3 : 15.

Who is he that liveth and was dead? Rev. 1 : 18.

Who is he who is now standing on the right hand of God? Acts 7 : 55.

Who is he that hath the keys of hell and of death? Rev. 1 : 18.

Who is he who, after finally putting all his enemies under his feet, and assigning them as well as his friends, their everlasting and eternal abodes; shall himself be subject unto him, that put all things under him? Mat. 25 : 33, 46, 1 Cor. 15 : 24, 25, 27, 28.

Who is he who, before the set time, and before the fulness of the time was come, was hid as a mystery in God, hid in Abraham, hid from angels, hid from the world, hid from ages, and hid from generations, in a secret place? Gen. 15 : 4, John 1 : 10, Rom. 16, 25, 1 Cor. 2 : 7, Eph. 3 : 9, Col. 1 : 26, 1 Pet. 1 : 12.

Who is he who after the set time, and after the fulness of the time was come, was revealed, made known, made manifest, seen, handled, and worshipped? Gen. 21: 2, Gal. 4: 4, Luke 2: 15, 28, 30, Rom. 16: 25, 26, Col. 1: 26, 2 Tim. 1: 10, Heb. 1: 6, & 7: 28, 1 John 1: 1, 2.

ANSWER:—"That HOLY THING" [Luke 1: 34,] which was born of Mary. He, by means of having all power given unto him in heaven and in earth, [Mat. 28: 18] is the door and key of the Bible. John 10: 9, Rev. 1: 18. He "openeth and no man shutteth, and shutteth and no man openeth." Rev. 3: 7.

Hence, nothing short of the belief in whom; (John 14: 1) and the love for whom; (Rom. 8: 35) will entitle any son or daughter of the sinful family of Adam; (Rom. 3: 23,) either to the name of son or daughter in the Holy Family of God; (Gal. 4: 5) or to the privileges of the Gospel Feast on earth; (Luke 14: 15,) or to the happiness of becoming a Pillar in the Temple of his God in Heaven, to go no more out forever. Rev. 3: 12.

#### THE BIBLE CHRISTIAN'S DOXOLOGY.

To God the Father, God the Son,—Heb. 1: 8, 2 John 3.  
In Thee the Holy Church is One;—John 17: 21, 1 Cor. 3: 23.  
To Father, Son, be honor given,—John 5: 23, Rev. 5: 13.  
By all on Earth, and all in Heaven.—Psa. 150: 6, Phil.

Or thus: [2: 10, 11]

Honor to the Almighty Two,—Gen. 17: 1, John 5: 23,  
[26 & 17 chap. 2 John 3, Rev. 1: 8.

And Everlasting One,—Gen. 21: 23, Isa. 9: 6, John 17:  
11, 21, 22. Rom. 11: 16, 1 Cor. 11: 3, Eph. 4: 4, 5.

All glory to the Father &c,—Rom. 16: 27, Eph. 1: 3,  
[1 Tim. 1: 17, Jude 25.

The Spirit, Word, and Son.—Rom. 11: 16, 2 Cor. 13: 14,  
[2 Pet. 3: 18, Heb. 1: 6 & 4: 12, John 15: 26,

PART SECOND.

---

C O N T A I N I N G

A BRIEF DESCRIPTION OF THE RISE, PROGRESS,  
GENERAL TENDENCY,

AND EVENTUAL FALL OF THE GREAT MAMMOTH CISTERN.

## P R E F A C E .

---

Christians ; not nominal professors ; not Scribes, Pharisees and Hypocrites ; not wolves in sheep's clothing ; not foolish Virgins ; but Christians, are to be deemed a little chosen flock, consequently are not their own, but bought with the price of blood ; (1 Cor. 6: 19, 20) therefore, as such are to be considered a people, in whom beloved self has no right to exercise any controlling power, and are supposed to possess, through the medium of the light that shineth in them, the capacity of viewing things and subjects as they are, unshackled by tradition, pre-possession and education ; capacitated to draw a correct line of demarkation between good and evil, (Heb.5:14) right and wrong ; by a judicious comparison of systems, and opinions, and things, with the Bible, as an unerring detector ; are virtually a holy church, whose only guide is the Bible, and whose only law by which to be governed is the Law therein contained ; therefore those expressions and schemes, and things, which are neither in the Bible nor approbated by "thus saith the Lord," should be considered, and rejected by them, in all their spiritual concerns, as either belonging to the kingdoms of this world ; or as proceeding from the powers of darkness, which are alike perishable with their using.

That individual who does, while standing as a mouth for God, essaying to declare the whole council of heaven, to an ignorant, a dark, a benighted, a lost, a perishing, and a dying world ; and while thus standing, and thus declaring, understandingly use any leading expression purporting to be Bible, which is not in it, is to be viewed in the same light, and is to be ranked in the same degree, in relation to the principle of honesty and uprightness, by all who have any love for God



any communion with the Holy Ghost, and have received any grace from the Lord Jesus Christ (2 Cor. 13 : 14) with that individual who, while officiating as Secretary of State, having by virtue of his office, the genuine silver and gold coin of government committed to his charge, and while discharging the duties of said office, in paying the debts of the government, should understandingly palm off, occasionally, upon the ignorant, and innocent creditor, a spurious coin, made either by himself or his predecessors in office, or black lead, varnished.

And that individual who, while reading the Bible, should so transpose the order of any passage, or should so change the name or expression mentioned in one passage for that mentioned in another passage, for the purpose of conveying to the idea, a little different shade or complexion of meaning from the original ; as for example, to read the name "Jehovah" when reading the New Testament—or read the names "Jesus" or "Christ" while reading the Old Testament—or to substitute the name Israel for God, or God for Israel, and the like ; thus, to read the "Holy one of Israel" (Isa. 5:19) in the New Testament ; or the "Holy one of God" (Mark 1: 24) in the Old Testament) or that Christ is "the Holy one of God" in the Old Testament, or that God is "the Holy one of Israel" in the New Testament, or to read that the kingdom of Jesus, or the kingdom of Christ, is like a grain of Mustard Seed ; instead of reading it, as it is "The kingdom of God" or "The kingdom of heaven," (Mat. 3;2 & 6;33 & 13; 31, Mark 4; 30) or read the children or heirs of Jesus, or of Christ ; instead of heirs or children of God ; (Rom. 8;16, 17) is to be viewed and looked upon as standing in the same relation to the Holy Church of God, as he who makes and passes counterfeit coin, stands in relation to the money dealing community.—The latter deceiver seldom progresses long, before he is detected, by means of the complexion of his spurious coinage, combined with some defect in its impression, originating from the imperfection of his dies, or moulds, in which the impression was made ; and is forthwith punished accordingly. But the former deceiver, in many, very many instances progresses in his course through life, undetected by man, and in every instance escaping the punishment of man, whether detected

or not. But by means of the guilt, incurred upon himself, by loading the blind sinner with his system and scheme ; combined with the destitution of the impression which the dies of Christ's blood invariably make, he is surely to be detected at the day of judgment and punished accordingly ; as it is written, "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book ; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life ; and out of the Holy City, and from the things which are written in this Book."—  
Rev. 22; 18, 19.

AUTHOR.

## PART SECOND.

---

### THE GREAT MAMMOTH CISTERN.

---

The Lord God said by the mouth of the Prophet Jeremiah "I brought you into a plentiful country to eat the fruit thereof, and the goodness thereof, but when ye entered ye defiled my land, and made mine Heritage an abomination. The Priests said not, Where is the Lord? and they that handle the Law, knew me not; the Pastors also transgressed against me; Hath a nation changed their Gods which are yet no Gods? but my people have changed their glory for that which doth not profit. Be astonished O ye Heavens at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils, they have forsaken me the fountain of Living Waters, and have hewed them out Cisterns, broken Cisterns that can hold no water." Jer. 2; 7, 8, 11, 12, 13.

The following is a list of the principal materials of which the Great Mammoth Cistern is hewed out, composed; and built, namely: Deity—the Supreme Deity—the Supreme God—the Supreme Being—the three persons in the Godhead—three One God—Trinity—the Adorable Trinity—the first person in the Trinity—the second person in the Trinity—the third person in the Trinity—Triune—the Triune God—Theology—Divinity—the Fountain of Divinity—the Divinity of Christ—the Divine Soul of Christ—the Divine nature of Christ—the Divine Sonship of Christ—the Deity of Christ—Human—Humanity—Humanity of Christ—Human Soul of Christ—Human nature of Christ—Eternal Generation of Christ—Children of Christ—Sons of Jesus—Christ is a creature of Eternity—Christ is the Eternal Son of God—Christ is the Eternal God—Christ is the very and Eternal God—Christ

is the self-existent God—Christ possesses the nature of man, sin only excepted—Christ “assumed man’s entire nature, into a personal union with the Deity,” (Scott, on John 1; 14.)—Incarnation—Incarnation of Christ—Incarnate God—The human nature of Christ died—God the Mighty Maker died—Moral—Moral Image of God—Moral Law Man was made after the Moral Image and Likeness of God—Man was made after the Righteous Image and Likeness of God—Man was made after the perfect Image and Likeness of God—Man was made after the sinless Image and Likeness of God—Man was made after the upright Image and Likeness of God—Man was made after the Holy Image and Likeness of God—Man was made after the reasonable or rational Image and Likeness of God—Man, by transgression lost the Image and Likeness of God, in which he was created—Godman—Godman Mediator—Manhood—Manhood of Christ—Jesus Christ is formed of two Natures—Attributes—Attributes of the Deity—Revelation of the Deity—Works of the Deity—Infinite Sins—Infinite Atonement—Pre-existent—Co-existent—Co-eternal—Co-equal—Co-ordinate—Omniscient—Omnipresent—Millennium—Agent—Free Agent—Dependent Agent—Moral Agent—Moral Ability—Derive—Derived—Sovereign—Sovereignty—Sovereign God—Sovereign Grace—Sovereign Power—Divine Sovereignty—Depravity—Total Depravity—Depraved Nature—Depravity of Human Nature—God is a being composed or made of the union of three Proper, Distinct, Eternal, Independent Persons, or Natures, or Spirits, entirely equal to, and independent upon each other—there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

None of the aforesaid phrases or leading names and expressions are recorded in the Bible, as a part of the revealed will of Heaven; consequently are “enticing words of man’s wisdom.” 1 Cor. 2: 4. And I firmly believe, that none of the inspired writers had the most distant glimmering idea, that they would ever be introduced into the Christian Church; and used by it purporting to be Bible as an help-meet in the plan of salvation; except by the spirit of prophecy.

Hence had the inspired Prophet Jeremiah, lived, in every age to the present time (1842) and been an eye witness, an ear witness, and a soul witness to all the varied scenes through which Israel and Christians have passed, he would have had no occasion of amending or revising his prophetic vision. It not only embraces in it the bringing of a sinner out of an horrible pit. and setting his feet upon a rock; (Psa. 40 : 2) it not only embraces in it, the taking of the children of Israel. the virgin daughter of Egypt, (Jer. 46 : 11) and leading them up out of the house of bondage, (Ex. 20 : 2) and establishing them in a land flowing with milk and honey; Deut. 31 : 20. But it also embraces in it the taking and bringing of the fourth century Christians up out of the most terrible of all pagan persecutions, inflicted by Dioclesian, and establishing their goings in a land of rest and prosperity, by the conquering arm of Constantine the Great, under the guidance of Heaven.

And as the prophecy recognizes in it the backsliding state of Israel, how that while she was feasting upon the goodness and fruit of that plentiful country, she defiled the land, and God's heritage an abomination, and that her Priests and her Pastors ceased to enquire after the Lord, and how that Israel as a united people of the Lord, changed their glory, for that which doth not profit, by inquiring after other Gods; and making to themselves graven and other images as objects of worship; thus committing two evils; not contented with committing one, by the forsaking of their kind Lord, their only deliverer from bondage and trouble, who was to them the only fountain of living waters; but committed the second also by hewing out to themselves Cisterns, broken Cisterns, which could hold no water; or in other words, visible graven images, or Gods, which could afford them no relief in trouble.

So also does the prophecy recognize in it the backsliding state of the fourth century christians, how that while they were enjoying rest, and secure from bloody persecution, by the protecting law of the land; and becoming at ease in Zion, they defiled the land with their contentions; with their strifes; with their disputes; with their schemes; with their doctrines; and with their passionate conformity to the world; and made

Gods heritage an abomination, by hiding their heavenly deportment in animosity ; putting their light of holiness under a bushel ; and, so far as disobedience had influence, by closing every avenue, as the means by which souls are born unto God, as the testimony of many years declare. Their Priests or Bishops "said not, where is the Lord?" as they were wont to do ; their Pastor's, or other officers of the church, transgressed against the dictates of the still small voice, and the word of God ; which were once their chief delight ; and they also, who handled the law of God, either knew not God, or did not exhibit his true character to the world. They changed that glory which was their shield and defence against the hellish weapons of Dioclesian, which weapons made thousands of Martyrs around them ; for the gratification of that aspiring selfish disposition for mastery in dispute and contention ; "which doth not profit." And they, in common with Constantine and his subjects as a Nation, changed the brilliancy of that act, which, for the first time, adorned the Laws of man ; in establishing and protecting the rights of the Christian ; by neglecting to ask counsel, and wisdom, and knowledge of the God of heaven, to manage the affairs of the Empire ; and to cleanse the land of the defilements and abominations, which professed christians were in every direction strenuously diffusing daily.

Not satisfied with committing this one evil only, but they, as if determined, regardless of consequences, to fill up the measure of their iniquity, committed the second also, by "hewing them out cisterns, broken cisterns, that can hold no water;" or in other words they composed themselves creeds, broken creeds, that never have, nor ever will, afford the saint or sinner any consolation in the hour of danger. In view of these two evils—the departing from the long tried living fountain, and the seeking and composing of an imaginary, untried one in the desert, self, no wonder the Prophet exclaimed "Be astonished O ye heavens at this, and be horribly afraid, be ye very desolate saith the Lord."

Now for the Great Mammoth Cistern ; a brief description of which, combined with a Bible exposure, is the main object in view.

Cisterns are well known reservoirs of water, of various



shapes and dimensions ; constructed on a vast variety of materials, such as wood, stone, metal, brick, elay, &c., varying in size from three feet to four hundred and fifty feet in length ; and from two feet to one hundred and sixty two feet in breadth ; and of a convenient depth. They are used by most families among all nations where no fountains of water are near at hand ; but in a special manner, in the land of Palestine where no durable fountains of water abounded, it was indispensably necessary for the support of man and beast, that Cisterns of the largest dimensions be made, and made, too, of the best materials, by the best artizans, as the time for filling them with water, particularly in Judea, occurred but twice a year ; namely : in the spring and fall ; at which times only the rains fell. How important then that their Cisterns should be sound, as the life of man and beast were essentially depending on their soundness to hold water, from which, in times of drouth and parching thirst to be supplied.

Notwithstanding their large dimensions, their beautiful appearance, their ingenious construction, and their vast expense, yet, if broken, in vain would be their resort to them for relief in times of drouth ; a thorn being thus added to their thirst, upon the reflection of their unwise course while building those Cisterns, having reference to their elegant appearance rather than to their soundness.

But alas how unwise must that man be ; and how diametrically opposed to his best earthly interest, and better judgment, who, while having an inexhaustible fountain of fresh, pure cold, running water at his door, should neglect to prize such a fountain, and set himself about the work of striving to excel his door neighbors in Palestine, by hewing out and erecting to himself a Babel Cistern, of an incalculable dimension ; devoting his time, his talent, his income, and his life to that object, without completing it. And his successor, and successors, even to the last generation, pursue a similar course, with but little improvement ; and they also, in their turn respectively, pass off the stage ; leaving the Cistern a poor, leaky, broken picture of a degraded, selfish, covetous, aspiring mind.

“Be astonished O ye heavens” at the frailty and degrada-

tion of sinful man, as exhibited in all the hellish features of treason and piracy against the laws and King of Heaven, by the doings and acts of the fourth<sup>th</sup> century Christian Fathers, who, not satisfied with having "the fountain of living waters" at hand, under their own vines, under their own fig trees, in their houses, and in their closets,—not satisfied with the Bible River whose streams make glad the city of God; (Psa. 46: 4) but assembled in a massive council, at Nice, the den of contention, and there, with a mighty effort, determined "to settle the affairs of the Christian Church" by hewing out to themselves a Mammoth Cistern; or in other words, by composing what is called "a famous creed," or a system of divinity, which should excel in magnitude and power all other cisterns, or creeds, or Images, or divinities, whether visible or invisible, that had been hewn out, or composed before; whether by the their poor heathen neighbors, or by their cotemporary opponents.

In accordance with which determination did 318 choice workmen out of 325 chosen bishops, convene in pursuance of an edict of Constantine for the express purpose of "settling the affairs of the then agitated christian church," and hew out to themselves, not an Image "of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth," (Ex. 20: 4) nor any graven or molten Image; but an imaginary, fictitious system of divinity, or a perverted gospel (Gal. 1: 7) having a Triune God, or a Supreme Deity, or a "Fabulous God or Goddess" at the head, who is composed of a trinity of co-equal, co-eternal persons, and accompanied by a host of servants, or fictitious waiters; a few of whose names have heretofore been mentioned, which were, in general, neither borrowed from, nor were they used in any other system or creed under heaven. And so tenacious was this venerable council of having the sole honor or swaying the supreme sceptre over the affairs of the christian church, that they very cautiously avoided the use of almost every leading expression, in the creed, which is recorded in the Bible, agreeable to their resolution not "to confine themselves merely to scripture terms."

And even, instead of using that sacred Book as their only

guide, made it subservient to their creed, by saying that "The belief in the doctrine of the Trinity is an essential article of the Christian faith." Which article is not embraced in the Bible; therefore the decrees of heaven, as well as all the creeds of men besides their own, are, in the light of the creed, imperfect, broken Cisterns; and that the essential article, as a foundation of the christian's hope, is to be found only, in the famous creed of that venerable council, as they would have it.

Notwithstanding this creed is called famous; notwithstanding the veneration that is held for that venerable ecclesiastical council from whence it came; notwithstanding its general reception with applause throughout christendom; yet it came forth from a fallible source, and is a poor broken reed; a lump without oil; chaff without wheat; a useless, unfinished Cistern; a broken Cistern; for instead of having a tendency to settle the affairs of the christian church, and of affording consolation, peace, harmony, and unity, by washing away those towering walls of contention and strife, by which christian denominations have been continually agitated; it has proved itself to be a broken Mammoth Cistern, of such an incomprehensible mystery; that joy, peace, harmony, long suffering, brotherly kindness, charity, honor, fortunes, and lives have fallen willingsacrifices to its fascinating charms, in every age for more than 1500 years past. It has been a fruitful source for divisions and subdivisions, among christian professors, to an astonishing degree. It has received the united attention, and mutual support of the pharisee, the hypocrite, the wolf in sheep's clothing, the nominal professor, and the luke-warm, backsliding Christian from its commencement to the present day, January 1st, A. D. 1842. Yet it remains a Cistern that can hold no water to wash away the stain of guilt, fastened to a sin-sick soul.

I believe that not a single case can be produced, either from history, or by living witnesses, of a sinner, while under conviction, saying, O Deity, or O Trinity, or O Divinity, be merciful to me a sinner; (Luke 18: 13,) nor of a christian, when in perils by sea, or in perils by land, saying: second person in the adorable Trinity, save or I perish; (Mat. 8: 25) nor of the Martyr at the stake, calling upon the Deity and

saying, second person in the adorable Trinity, receive my spirit; (Acts 7 : 59,) nor of the dying, happy christian saying: O Deity, now lettest thou thy servant depart in peace for mine eyes have seen the second person in the adorable Trinity; (Luke 2 : 29, 30,) nor of a dying christian, under the hidings of his Father's face, saying: my Deity; my Deity; why hast thou forsaken me; (Mat. 27 : 46,) nor of a happy christian, while viewing the promised land, praying and singing praises unto the Deity, the Trinity, or the Divinity, (Acts 16 : 25) nor of a solitary conversion of a sinner to God through the medium of preaching this Mammoth Cistern or shadowy Gospel; nor of the long continuance of progression of the manifest powerful work of God, on the mind of saint or sinner, in a religious revival, after the Priests, the Bishops, the Divines, the Doctors of Divinity, and the Pastors cease to say, "Where is the Lord?" and exchange him for the Deity of this Great Mammoth Cistern; or for any Cistern hewed out by man; one saying to the young converts, "Lo here is Christ" (Mat. 24 : 23,) in this denomination, to which flows "the fountain of Living Waters" where are at work on this system of Divinity a large majority of the christian church, yet in comparison with its magnitude the labourers are few, therefore your help is much needed and it is your bounden duty to enlist in its cause immediately. Another saying, "Lo here is Christ" in this poor despised denomination, with whose antiquity none has a parallel and with whose permanency none can vie; yet it remains unfinished, and you must certainly without delay, come over and help us. And another saying, "Lo here is Christ" in this little chosen denomination, which is the light of the world, a city set on an hill; yet its bands and walls are feeble and unfinished, therefor you are commanded, as lively stones, to strengthen thy brethren, who are at work in this denomination.

But how many historical and living witnesses to the fact, that in all the above and similar cases, whenever their labors of zeal in this Mammoth Cistern, or in any other Cistern hewed out by man, have, through the medium of their respective Cisterns, been presented for consolation; leanness of soul, and parching thirst have invariably been the result; the crown

of selfish thorns, the nails of earthly grasp, and the spear of sensual victory, again call them back to time; again to lay the foundation for lamenting the folly for mis-spent time.

How much worse than useless, then, must such cisterns be, which in such extreme cases, never have afforded, nor is there the most distant prospect that they ever will afford any water.

A large broken Cistern, in a literal sense is worse than useless because its materials are generally so porous as to absorb a gentle shower of rain, which, were it not for the Cistern, would settle in the lowest places on the surface of the ground, convenient to quench the thirst of man and beast for a time. So also does this Great Mammoth Cistern, or system of Divinity, absorb and choke the Word of God; and a vast amount of the enlightening rays of the still small voice, that otherwise would reanimate the thirsty christian; and sound the alarm in the ears of some hardened sinner and cause his heart to pant for, and be refreshed with "the fountain of living waters."—Mat. 23: 13.

Although a christian may, when whole, and at ease in Zion, and free from pain and disease. and enjoying prosperity in the world (Rev. 3: 17,) conscientiously and professedly believe any thing whether good, bad or indifferent, without experiencing any material inconvenience; but in the day of adversity, when danger and death stare him in the face, the Bible and its God will be his only resort for help and relief; for he knows that in perilous times, his petitions to the Supreme Deity for support would be attended with no better results than was the cry of the Prophets on their God, Baal. 1 Kings 18: 27, 29.

Therefore I know of no good reason why a christian, in a christian capacity, ought not utterly abandon every cistern, and system, and divinity that will not befriend him in times of adversity, as well as in prosperity. Luke 5: 31, 32.

The system of Law stands in the same relation to Doctors of Law—the system of Physic stands in the same relation to Doctors of Physic—and the system of Divinity, stands in the same relation to Doctors of Divinity—as the Gospel system does to Christ, "the blessed God," (Mark 1: 1, 2 Cor. 9: 13, 1 Tim. 1: 11,) and as the Bible system does to "the Eternal



God." Deut. 33: 27.

Hence, the Lawyer, in accordance with his profession, lectures upon his law, by which the external acts of man are governed, having reason as its fundamental principle.

The Physician, in accordance with his profession lectures upon his medicine, by which the physical man is cleansed, having physic as its fundamental ingredient.

And the Divine, in accordance with his profession lectures upon his Divinity, by which the selfish disposition of the nominal professor, and the luke-warm backsliding christian, are fed; having for its fundamental principle the Deity or Triune God.

But the Bible christian, in accordance with his profession, as a servant of the Lord Jesus Christ, (1 Cor. 7: 22,) consequently not his own, (1 Cor. 6: 19.) teaches, not his own Law; not his own Physic; not his own Divinity; but the holy scripture, by its own language; in its native simplicity; by which a sinner may obtain pardon, happiness, and heaven, having as a fundamental principle the glory of an Eternal Holy God.

The three former have as a stimulant to action no higher motive in view than the gratification of beloved self; the temporary defence of their own peculiar systems; and the sensual applause of their own respective adherents; while the latter denies self, and defends the Gospel of Christ and the glory of God.

Hence, the visible effect produced on the mind of man, by the discussion of the respective systems, is an infalible index to their several merits, the hearers themselves being Judges.

I can find no scripture, and can perceive no good reason to the contrary, why the verb, to divine, is not the act of a Divine, or a Diviner; and the system of Divinity, a system, or species of Divination, or of Divining; which system of Divination or Divinity, I believe, is a perverted Gospel, and is the great Bulwark, or Mammoth Cistern of false religion, and approximates no nearer Bible religion, than an angel of darkness does to an angel of light. Deut. 18: 10, Isa. 44: 25, Jer. 29: 8, Ezk. 21: 21, Zech. 10: 2, Micah 3: 6, 7, Acts 16: 16.

If the system of Divinity does not go heart and hand with the system of Divination, and is not with it a prominent "doctrine of Devils," invented and sustained in pursuance of the departing "from the faith" and of the forsaking of the "fountain of living waters," then I am ignorant of the character of the Devil; and of the character of God; and of the character of Christ; and of the nature and tendency of their respective doctrines. 1 Tim. 4: 1 & 6: 1, Heb. 6: 1.

If it be not "another Gospel," or rather, the Gospel of Christ, the blessed God, perverted, (Gal. 1: 6, 7, 1 Tim. 1: 11,) I know not where it can be found in the whole history of man; for it is a positive fact, that none of its principal leading expressions are in the Gospel of Christ. What is it then, but a spurious shadowy Gospel; a perversion of the Gospel of Christ?

Paul said unto the churches of Galatia, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel."

So the Bible christian at the present day ought to use a similar language, on the like occasion, and say, I marvel that the fourth century christian Fathers should so soon be removed from that "fountain of living waters" which called them out of nature's darkness, into the grace of Christ,—called them out of the most terrible of all pagan persecutions into a land of rest; unto another Gospel—the Great Mammoth Cistern. And if his own teeth have been set on edge by the doings of the venerable council, apply the language to himself, and say: I marvel that I have so soon been removed from my first love—from the Gospel of Christ—from confining myself exclusively to scripture terms, as the only rule of my faith and practice; unto a perverted Gospel, composed of anti-Bible words—unto this Great Mammoth Cistern which can hold no water.

Paul says, "though we, or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8.

The Bible requires those who worship God, to worship him with an eye single to his glory; but this Mammoth Cistern requires those who worship the Deity, to worship him, with

an eye trebled in unity, to the honor of the Trinity.

Can the world, or the christian church, produce one solitary instance, in which "the gospel of peace," the "glad tidings of good things" (Rom. 10: 15,) were ever brought by preaching the doctrine of the Trinity—the scheme of Divinity—this Great Mammoth Cistern?

Notwithstanding the powerful effort of the hewers of this cistern to place its Deity infinitely removed from, and above all other Deities and Gods; yet by the use of the definite article, the; and the adjective, supreme; prefixed to his name, they have failed in the attempt; and have only defined him to be a particular Deity among the vast multitude of Deities, of the same species, but only of a superior, or supreme order. Look at the phrase, "The Supreme Deity," a similar expression cannot be found in the Bible; it is nowhere said The Supreme God.

The word Supreme is used in the Bible but once, and then with reference only to an earthly power; therefore the Supreme Deity, the Supreme Being, the Supreme God, is no higher in authority than an earthly King, and his Divinity should be considered as inferior to the ordinances of a King, for there is no command in the Bible to submit to it. 1 Pet. 2: 13.

Hence, the cistern is a broken cistern "that can hold no water."

Again, notwithstanding the powerful effort of the hewers of this cistern to define that being who was offered as a sacrifice for sin; yet the bare face and character of their chosen personage, conclusively establishes the fact that the cistern is a broken cistern; for they designated the second person in the adorable Trinity to be the offered sacrifice; which sacrifice was either the Deity himself; or but one third part of a Triune God. The alternative would be, in the former case, that the Deity would cease to be, for a time; and in the latter case that but two thirds of the Triune God; or two ends of the Triune God; or the first and third persons of the Triune God, would be left in heaven to uphold the world; while the middle third, or second person came to earth, and offered himself a sacrifice for sin. Hence, the Deity, or head of this

cistern being thus broken, or divided it can hold no water.

“Be astonished O ye heavens at this,” for “the Priests said not, where is the Lord?”

The Bible says God gave his only begotten Son a sacrifice for Sin. Heb. 9: 26, 1 John 4: 9.

Again, notwithstanding the powerful effort of the hewers, the framers, and the raisers, of this Great Mammoth Cistern; to palm it off on the christian world, as explanatory of the Bible; and all its leading expressions as either synonymous with Bible expressions, or more significant, and comprehensive in meaning; and in a word, to put on the climax, as being amalgamated with, and actually Bible itself, with the improvement of an “essential” additional article; yet it remains a poor broken cistern, that can hold no water: for can there be one single lonely instance produced from the whole history of man, in which a Bible christian had his conscience so seared, as to have such heaven daring hardihood and impudence; as to read the Bible in the following manner, in accordance with the sentiments of the creed?—In the beginning the Deity created the heaven and the earth. And the Deity said, Let there be light and there was light. Gen. 1: 1, 3. Again, in the beginning was the Word, and the Word was with the Deity, and the Word was the Deity; the same was in the beginning with the Deity. John 1: 1. Again, Deity, who at sundry times, and in divers manners spake in time past unto the Fathers, by the prophets; hath in these last days spoken unto us by the second person in the adorable Trinity; by whom also he made the world. Heb. 1: 1.—Again, in the second person in the adorable Trinity, dwelleth all the fulness of the Deityhead bodily. Col. 2: 9. And again, there are three co-equal, co-eternal, co-ordinate persons, that bear record in heaven, the Father, the Son, and the Holy Ghost, and these three are one Deity, or one Triune God. 1 John 5: 7.

Paul gave “every one a portion in due season” without using “enticing words of man’s wisdom,” (1 Cor. 2: 4,) for there was a sufficiency of words for his use in the Bible, and revealed to him from heaven, which he recorded. The Preachers said that those words which were written, were upright and

true. Eccl. 12 : 10.

When the Bible words and Bible language are exhausted in the estimation of any, let such be assured of this one solemn fact, that either they have ceased to grow in grace, or that they never had any, therefore it is advisable for them to turn their attention within, before proceeding any farther in the attempt to enlighten others, in an unknown tongue.

Was the venerable counsel wiser than Solomon or more extensively informed than Paul ; who were willing to confine themselves to scripture terms, scripture expressions, and scripture inspiration ? But the venerable council, as history informs us, was unwilling "to confine themselves merely to scripture terms," so Peter was unwilling to confine himself merely to the acknowledgement of knowing Christ at all times, in the language of the cross. Mat. 26 : 74. So the Priests, at the present day, as if to manifest a superior knowledge of the invisible things of God ; by a growth in wisdom and understanding, are unwilling "to confine themselves merely to scripture terms," but use the terms of which this Great Mammoth Cistern is composed ; or the terms of some other cistern, which are not written in the Bible ; but are alike "enticing words of man's wisdom,"

Was the venerable council, or are the modern Priests better acquainted with the Son of God, than Saint Luke was, who declares that he had a perfect understanding of all things concerning him, from the very first ; from the beginning when he began both to do and teach, (Luke 1 : 2, 3, Acts 1 : 1,) and that he had written all that was necessary about him.

If the expressions above enumerated, as being some of the principle materials of which this Great Mammoth Cistern is hewed out and composed, are not "enticing words of man's wisdom," I am too illiterate to define what words are. From the fact that they are words which do not belong to the wisdom of revelation ; and from the fact that they are words which have been cunningly chosen out from among the words used by the kingdoms of this world ; and have been embraced and sustained as a bosom friend, and intimate companion of beloved self "by much the greater part of the christian church in all ages" since the commencement of the fourth century ;



I am irresistably led to the conclusion that they were, in reality, "invented" by man, and are certainly "enticing words of man's wisdom."

Again, upon another view of this Great Mammoth Cistern, it can hold no water; it vanishes away like a vapor, for who, among the many thousands that profess to believe that all the scripture names by which God is known, and those also by which Christ is called, mean one and the same thing—one and the same identical Being—one and the same "very and eternal God," has so far departed from his first love, and is so destitute of reverence for the Bible, as to test the truth and genuineness of his profession, as being of Bible origin, by reading the Bible in the following manner, agreeable to such belief, and such profession?—In the beginning Jesus created the heaven and the earth; and Christ said, let there be light, and there was light. Gen. 1 : 1, 3.

Again, for unto us a Father is born, and unto us a God is given. Isa. 9 . 6. Again, the form of the fourth is like the God of Son. Dan. 3 : 25.

Again, In the beginning was the God, and the God was with the Son, and the God was the Son, and the God was made flesh and dwelt among us. John 1 : 1, 14.

Again, thou shalt bring forth a God, and thou shalt call his name Father, for he shall save his people from their sins.—Mat. 1 : 21.

Again, these words spake God, and lifted up his eyes to heaven and said, Son, the hour is come, glorify thy Father, that thy Father also may glorify thee, and now, O Son, glorify thou me with thine own self; with the glory which I had with thee before the world was. John 17 : 1, 5.

Again God took bread, and blessed it, and brake it, and said, this is my body, and (God) took the cup, and said this is my blood of the New Testament which was shed. Mat. 26 : 26, 27, 28. Again, the revelation of God, which Jesus Christ gave unto him. Rev. 1 : 1.

Again, the Son so loved the world that he gave his only begotten Father. John 3 : 16.

And again, now when all the people were baptised, it came to pass, that God also being baptised, and praying, the heav-

en was opened, and Jesus Christ descended, in a bodily shape like a dove upon him; and a voice came from heaven, which said, thou art my beloved Father, in thee I am well pleased, and God himself began to be about thirty years of age.— Luke 3 : 21, 22, 23.

Dare the Divinity Doctor, or the theological professor bring his standard, and compare it with the Bible standard as a test, whether it be the gospel of the blessed God, or another gospel, by reading the Bible in accordance with his scheme, in the following manner; the beginning of the Divinity of Jesus Christ the Son of the Deity. Mark 1 : 1.

Again, whosoever shall loose his life for my sake, and the Divinity's, the same shall save it. Mark 8:35.

Again, go ye into all the world, and preach the Divinity to every creature, (Mark 16 : 15,) saying, repent ye, and believe the Divinity. Mark 1 : 15.

Again, for unto us was the Divinity preached. Heb. 4 : 2.

Again, according to the glorious Divinity of the blessed Deity. 1 Tim. 1 : 11.

Again, the law was given by Moses, but the Divinity, and the theology came by the very and eternal God. John 1 : 17.

The foolish way-faring men know better than to read the Bible in this manner; and those christians, in this boasted enlightened age, who have a profession, a scheme, a doctrine, a gospel that will not scripturally stand a Bible test in the above manner, certainly ought to know better than to permit it to lie quietly at their feet, however venerable may be its origin; for it is like the hypocrite's religion, but skin deep.

"Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures," saying, "who shall come unto me." 1 Jer. 49 : 4.

Dare the Priests, the Bishops, the Pastors, and those that handle the law, bring those parts of their creed which say that "Jesus Christ is the very and eternal God," that he "is begotten by an eternal generation," and that he "is the eternal Son of God," to the Bible as a standard, and test their agreement therewith, by reading the Bible, accordingly in the following manner?"

In the eternity was the Word, and the Word was with

God, and the Word was God ; the same was in the eternity with God. John 1: 1, 2. Again, that which was from the eternity, which we have heard, seen and handled. 1 John 1: 1.

Again, I am eternity and Omega ; the eternity and the end ; the eternity and the last. Rev. 22: 13.

Again, many Ministers of the Word were eye witnesses of those things respecting Jesus, from the eternity ; and Luke also having had perfect understanding of all things from the very eternity. Luke 1: 2, 3,

Again, and these things I said not unto you at the eternity, because I was with you, John 16: 4.

Again, and ye also shall bear witness, because ye have been with me from the eternity. John 15: 27.

If the words and expressions, beginning, Alpha and first, as recorded in the Bible, in the above cited passages, or in any other passages of a similar import, have a meaning bordering on duplicity in such a manner as to be scripturally used, as substitutes for, or synonymous with any other Bible words, or that any other Bible word may be used synonymously with either of them, at the discretion of the reader, as for example, to substitute eternity in their stead severally, as exhibited in the above quotation of texts, then, so far as it relates to this little Expose, I will hang down my head, and fall peaceably prostrate at the feet of the Gentile Philosopher who is hereinafter named, and with him acknowledge myself vanquished ; not by an energy as he did, but by a mystery which I cannot explain—I say again vanquished, but not understandingly.

Can those who professed to be skilled in the knowledge of the Divinity of Christ, and of the humanity of Christ, or of the human nature of Christ, and of the Divine nature of Christ (about either of which the Bible says nothing) tell who that Him is ; by whom, with whom, and before whom wisdom was brought up, and did rejoice ? Prov. 8: 30. Can they tell which of the twain natures, that is, the divine nature, or the human nature prayed saying, “ glorify thou me with thine own self, with the glory which I had with thee before the world was,” (John 17; 5) and who that Father is, of whom the object of the prayer was desired ? And who that Being is, that verily fore-ordained Christ before the foun-

dation of the world ? 1 Pet. 1: 20. And who that child is whose name, at the then future period, "shall be called" the Mighty God ; and on whose shoulders at the then future period, God shall place the government of all things. Isa. 9: 6. And who that being is who gave unto Jesus Christ, all power "in heaven and in earth ?" Mat. 28 : 18. And who the Father of God is, to whom the poet refers ? (Divine Hymns, Hymn 48 : 1, 2, 3,) if God and Christ be one and the same identical being ; or to use the words of the creed, if Christ be "the very and eternal God."

The Bible no where says, that the Eternal God, verily was fore-ordained before the foundation of the world, nor that the humanity, or manhood, or incarnation, or human nature, of Christ verily was fore-ordained, nor that the Divinity, or Divine nature, or Divine soul, or human soul, or divine spirit, or human spirit, or divine body or human body or flesh of Christ "verily was fore-ordained." Nor that either the holy soul, or holy spirit, or holy body or flesh of Christ, separate or detached from each other "verily was fore-ordained," for a holy soul, a holy spirit, and a holy body united constituted a "Holy Thing," a "Holy One" who was Christ the Bible says positively "verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." If this same Christ had an eternal actual existence there could not possibly have been a being or power before him, to fore-ordain him ; hence he could not have been foreordained, neither could he have been foreseen by David, if he had actually existed before David, for David "being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," (Acts 2 : 30) therefore David looked 1058 years into futurity to the actual beginning, and manifestation of Christ and said positively "I have set the Lord always before me, because he is at my right hand," (Psa. 16 : 8) or in other words, "I foresaw the Lord always before my face," (Acts 2 : 25) that is, he saw him beforehand, or before his manifest beginning, or his visible beginning, or his actual numerical beginning ; not his body separate from his spirit and soul—not his soul separate

from his body and spirit—not his spirit separate from his body and soul, for “Is Christ divided?” (1 Cor, 1 : 13) but he foresaw the Lord, or Christ, or Jesus; or the only begotten Son of God, always before him.

Mark says positively that the gospel of Jesus Christ the Son of God, had a beginning. Mark 1 : 1. Luke says positively that he had a perfect understanding of all things, in relation to Jesus, from the very first, from the beginning.—Luke 1 : 2, 3. John bears witness to the same thing, and positively declares that he looked upon, and saw with his eyes, and handled with his hands, that which was from the beginning. 1 John 1 : 1. Certain ministers of the Word, together with Luke were eye witnesses “from the beginning,” “from the very first” when “Jesus began both to do and to teach,” Luke 1 : 2, 3, Acts 1 : 1.

Paul declares positively that Christ was made of the Word after the law was made ; he says “but the Word of the oath, which was since the Law, maketh the Son.” Heb. 7 : 28. “Hath not the scripture said that Christ,” an undivided Christ, “cometh of the seed of David.” John 7 : 42.

And Jesus Christ says positively that his disciples were with him “from the beginning,” not with his humanity, or his divinity from the beginning, but with him from the beginning, for he says to them, “ye also shall bear witness, because ye have been with me from the beginning,” also Christ says, “these things I said not unto you at the beginning, because I was with you.” John 15 : 27 & 16 : 4.

Hence if Christ actually existed eternally, without a beginning, then the disciples also actually existed eternally, without a beginning, for they were with him at the beginning, . and were required to bear witness of him from the beginning

What did John mean when he said that he had heard, seen, looked upon, and handled “that which was from the beginning?” Did he mean to represent eternity by the use of the words, beginning, Alpha and first, as the Priests would have it? Did he mean that he had, with his physical, as well as mental powers, heard, seen, looked upon, and handled “that which was from” eternity, or was eternity itself; or rather to use the language of the creed “was the very eternal



God?" Did he mean, that he himself actually existed co- eternal with "the very and eternal God" and heard him speak with his ears, and saw and looked upon him with his eyes, and handled him with his hands, and bear witness of him with all his faculties, from eternity, or rather in eternity itself? Or did he mean that he had heard, seen, looked upon, and handled "that which was from the beginning," of the Word of life,"—of the Father—of God—of the Holy Ghost—of the seed of David—of "that eternal life which was with the Father,"—of that eternal principle, or mystery, or seed, or root of actual revealed life, which in eternity before the year of the world 4000 was "kept secret" hid from the actual vision of the visible and invisible worlds, "hid in God," and, in a word, did he mean that which was revealed, made known, made manifest, having an actual beginning, about the year of the world 4000—let Bible language only test his meaning.

As virtue is nevertheless venerable for being out of fashion,

So this Great Mammoth Cistern of Divinity, is never the more Bible, for being used as Bible and in fashion as Bible; although it has been so interwoven into the minds of millions by tradition and education, as to become, as near as possible, a joint companion, with original sin; and as nearly as possible, descend with it from generation to generation; yet the Bible, the christian's unerring detector, if carefully and right- fully examined plainly exhibits the glittering brilliancy of the genuine gold of Heaven, from the rusty, cankered, black counterfeits of Hell, that can pay no debt—that can hold no water. History says, that the venerable council "composed" the famous creed under consideration.

I ask the Bible as a detector, what it says about it—about the composing of creeds, and about the hewing out of cisterns by the children of God.

History says that the venerable council "composed" a creed "establishing the proper divinity of Christ."

I ask the Bible detector, where it authorizes a man or a council of men to "establish the proper divinity of Christ."

History says the creed was composed for the express pur-



pose " of settling the affairs of the christian church."

I ask the Bible detector, wherein can be found in it, a precedent of thus " settling the affairs of the christian church " by composed creeds.

The creed says that "the belief in the doctrine of the Trinity is an essential article of the christian faith."

I ask the Bible detector to direct me to that verse, chapter or book, wherein I may find the article embracing the Trinity Doctrine, and also to the article, giving directions how, and in what manner to exercise belief and faith therein.

The creed says that Christ or " the Word assumed man's entire nature, into a personal union with the Deity."

I ask the Bible detector to lead my thoughts to, and fix my eyes upon, that part of its contents, which says, or even intimates, that Christ, or the Word ever possessed, assumed, or took upon himself human nature, or man's nature, in any degree, however remote or small ; and also, to the text or passage where it defines, or attempts to define, the personal union which Christ or the Word ever had with the Deity.

I believe there are but few printed works extant, especially those purporting to be of a religious character, excepting the Bible, in which there are not plainly to be seen, some traces, or footsteps or materials of the Great Mammoth Cistern, which on due reflection cogently leads the mind back to that Den where sat that earthly stiled " most venerable ecclesiastical council " the like of which, christianity never boasted in any age of the world. The terms and expressions, and footsteps thus exhibited, prove to a demonstration, not successfully to be refuted, that the invention and worship of this Mammoth Cistern, are the direct fruits of an antichristian principle, consequently an anti Bible system, and its support is as much idolatry, as it centres as much in the worship of evil spirits, as the Pagan worship did ; the pretended powerful effort to avoid which to the contrary notwithstanding and that it was introduced, and is maintained by the seduction of the Devil and his angels, even as much as heathen worship was introduced and is maintained.

If the doctrine of the Trinity, embracing the doctrines of the divinity and humanity of Christ, and of the Deity of

Christ be not one of the "doctrines of the Devils, (1 Tim. 4 : 1,) I know not where any of them can be found ; for certain it is, according to the Bible, that the Devil has many doctrines and that each of these doctrines stands arbitrarily, and sovereignly by itself alone. As the Bible declares the Devil to be "a liar, and the Father of it." John 8 : 44. Hence, notwithstanding the numbers of Devils are said to be legion, (Luke 8 : 30,) yet the Bible gives no account that even any two of them ever exercised any love or charity toward each other ; or that any of them ever required any of their followers to exercise holy love, or charity, either toward one another, or toward their several masters while in their service, attempting to establish and defend their respective doctrines, to the truth of all which the whole earth groans under the tremendous load of living witnesses. And Jeremiah proclaims, "be astonished, O ye heavens at this," for "the Priests said not, where is the Lord ?"

With what an astonishing contrast does the Bible present the doctrine of God to view, on its comparison with the doctrines of Devils ; it is but one doctrine, one holy Lump ; not doctrines ; which doctrine, like its Holy Father, is love, holy love, love to God, love to the Son of God, love to the holy image and likeness of God, and love to the work of God : Hence those who "adorn the doctrine of God" their saviour (Tit. 2 : 10,) adorn it with love, and love only ; which love manifests itself in peace, joy, and harmony unalloyed with hatred ; attested to by well ordered lives and godly conversation.

Who within the circle of the knowledge of the oldest man living, ever at any time, evinced any unfeigned love to the God of Heaven ; or ever at any time, manifested any ardent holy zeal in his cause, divested of self ; while he was engaged in establishing and defending "the doctrine of the Trinity," however powerful, deep rooted, and flowery soever his arguments ; and however mysterious and unexplainable his energy. "Be astonished O ye heavens at this," for "the Priests said not, where is the Lord ?"

Ye Priests, ye Bishops, ye Divines, ye Pastors, and ye that handle the law, who are born again, would to your happy

astonishment find yourselves unitedly prostrated upon the Bible together, "of one heart, and of one soul," (Acts 4 : 32,) were those of your prayers speedily answered which relate to the breaking down of the partition walls of division, which separate christians from each other ; and those prayers also that relate to the seeing of the watchman eye to eye, and of the lying down of the Lion and the Lamb peaceably together.

I tell you truly there is nothing in heaven, earth or hell that prevents union agreeable to those vocal petitions, but your own obstinate wills ; ye will not come to the Bible exclusively that ye might see eye to eye—ye will not come to the Bible as your only rule, and use Bible words only, and Bible expressions only that those partition walls, which are your creeds ; your divinities ; your principles ; your systems ; your little cisterns ; and your Mammoth Cistern, might be broken down.

I tell you plainly, that out of your own mouths you stand condemned. Tit. 3 : 11. You tell the world positively, and energetically, that you are insincere in those petitions ; and do not intend that those prayers should be answered ; for instead of opening a single avenue, by rejecting antibible words, towards the accomplishment of the prayed for object ; you bar and bolt the doors, if possible, more securely against union, after each such prayer ; by calling forth all the energies of body and powers of mind ; and each in accordance with his own scheme, proclaims to all others ; in presence of the world ; saying pull down your standard, and your colors, and your phrases and come over on my side, and use my language, "for I am holier than thou." Isa. 65 : 5.

You hurl these your antiunion javelins, or leading expressions in your creeds, which belong only to the kingdoms of this world, and not to the kingdom of heaven, from your commentaries ; from your theological dictionaries ; from your doctrinal publications ; from your periodicals ; from your desks ; from your religious circles ; and from almost every place, destined for publicity except the Bible.

"Be astonished O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord" for "the Priests said not, where is the Lord ?"

Let that denomination of professed christians only, who has not bowed its knee to Baal" [1 Kings 19 : 18,] by the use of words and expressions, which are not in the Bible ; as the fundamental principle, and distinguishing feature of its creed, and its scheme, be the first to cast the first stone, at his fellow denomination. John, 8 : 7.

If a christian ever have occasion to use, in his correspondence with the world ; any of the expressions of which this Great Mammoth Cistern is composed of any other expression of a like tendency ; let him use them as antibible expressions—expressions that belong to the kingdoms of this world ; and not to the kingdom of God ; let him so use them, that the world may distinctly know and understand that they have no part or lot in the Bible, thereby exhibiting a plain line of distinction between the gospel or Bible, and the schemes of divinity—between Christ and Belial, and between the eternal God, and the Deity, or Baal, or Mammon ; thus keeping himself, in this respect, unspotted from the world, leaving the dead to bury their dead. Luke 9 : 60.

Christians certainly ought to be honest, and no sooner rob the kingdoms of this world of their words and expressions, for the purpose, upon which, to build their religious belief and faith, than they would rob them of their goods, for the purpose, upon which, to support their bodies. I know nothing why the Bible does not abound as richly with provisions for the soul, as the earth does for the body ; and I know of no more necessity of seeking a far country (Luke 15 : 13,) for supplies in the former case, than there is in the latter.

Again, let us take a view of the Great Mammoth Cistern from another quarter.

The Bible says, "For wheresoever the carcass is, there will the Eagles be gathered together." Mat. 24 : 28.

As the Deity is the head of the Great Mammoth Cistern, around which, are placed as staves, the divinity, and the other expressions heretofore enumerated ; hooped together by a trinity of persons,

Even so also, is the Deity, the head, and the backbone of the carcass, to which are attached the rib bones, and the limb bones, which are the expressions accompanying the Divinity

as aforesaid catenated together in one, by the fibres of an eternal mystery of mysteries ; speaking after the manner of the creed.

Although the Supreme Deity, or the Great Mammoth Cistern, or the carcass has been the object to which much the greater part of the christian church, has resorted : and around which, it has been hovering in every age for 1500 years past ; yet no account has been left on record, as far as I can learn, that a single drop of living water was ever obtained from it ; or that a soul had its sins washed away by it ; or that the haughty Eagles, or selfish, luke-warm backsliding christians, ever procured one morsel of incorruptible meat from it ; or that the soul of a christian, hungry and thirsty, panting for a draught at the fountain of living waters, or asking for a crumb from his master's table, ever received any more durable riches from it, than did the ravenous Eagle like Roman armies receive, when they were preying upon the spiritually dead carcass-like Jewish nation.

If hitherto, this Mammoth Cistern, or carcass, has proved itself to be a fruitless source from which to obtain meat and drink, for the hungry and thirsty soul, starving and parching with sin ; wherein consists the propriety of protracting its support for time to come ?

That the Supreme Deity under consideration, and his whole train of expressions, forming a system of Divinity, make the Great Mammoth Cistern holding no water ; and make, also, a carcass, on whose bones there is no meat, may be conclusively established, beyond the possibility of successful contradiction, from the following incontrovertible facts.

1st. That no leading material, or member of it, constitutes any part of the Bible ; nor is approbated by it with " Thus saith the Lord " in its favor.

2d. That such a Supreme Deity having a Trinity of persons in his head, was unknown to the world, in Bible times, from the fact that neither he, nor his system " was ever called in question, to any extent, till the fourth century after Christ." (History.)

If such a Triune God had an existence any where before that time, it must have been some where veiled in a mystery,



peculiar only to himself, the likeness, the image, or even the shadow of whom, could neither be seen, nor imagined by the most piercing eye ; or the most penetrating thought, either in heaven, earth or hell ; for if he had been known to the world, prior to that time, he would most assuredly have been "called in question" in common with everything else, of which intelligent beings can perceive, either with eye or thought, God was "called in question" by the Devil, it being the first work which the Devil did. Man, the Lord of this lower world, was immediately "called in question" by the serpent in the garden as soon as man had an actual existence, and power to act from choice. Abel was "called in question" by Cain. Noah, a preacher of righteousness was "called in question" by the world. Joseph was "called in question" by his brethren. Christ was "called in question" as soon as he came forth from the Father, by Joseph, and that too, before he made his appearance in the world ; as well as by his enemies afterward.

But the truth of the case is he had no beginning until about the time he was "called in question" which was the days of Arius & Athanasius, at the commencement of the 4th century.

That common Deities, even to the enormous number of 330,000,000 were worshipped by the Heathen before and since that time ; one Deity for every thing that existed, or of which they had any notion ; or rather, everything itself, except holiness, that attracted even a momentary attention of thought, within the vast scope of the mind, was a Deity, it is not denied ; neither is it denied that many hundreds of them were visible Deities, the work of men's hands ; some having a thousand heads ; some are full of eyes ; some have a hundred arms ; some have four faces &c., and that there are male Deities, and female Deities too. Neither is it denied that the word Deity means God, "as there be Gods many and Lords many," (1 Cor. 8: 5,) and Elijah called Baal a God.—1 Kings 18: 27.

Lexicographers, it is believed, unanimously agree in this definition ; and that, that God, or Deity, or Baal "is a fabulous God or Goddess," some, however, have ventured so far as to say that the word "Deity is sometimes used as synony-



mous with God" meaning the God of heaven.

But it is denied that any Deity, or God, of any description whatever, in whose head, or Godhead, were three co-equal, co-eternal, co-ordinate persons; that is three persons "independent upon each other" of "equal rank and degree,"—a Deity that was "composed" or "made of the union of three proper, distinct, eternal, independent persons, or natures, or spirits; entirely equal to, and independent upon each other," anywhere existed before the above mentioned period of time; if there had been it would, most certainly, have been known, and he "called in question."

3d. That the special Deity, or "the Supreme Deity" is the head of the Great Mammoth Cistern may be known also from the following fact: that in no instance in the Bible, is the God of Heaven qualified by the adjective, Supreme, thus, the Supreme God. If this Deity actually does mean the God of Heaven, according to man's construction and used accordingly as a substitute for God, yet from the fact that it is not in the Bible; how degrading it must appear, in the sight of heaven, to hear degraded professed Christian man, call down its God from off his Throne, and class him with the heathen visible, invisible, visionary, fabulous, fictitious, and imaginary Deities, the works of their own hands, and fruits of their own benighted imaginations, simply by prefixing to his name the adjective, supreme, and the definite article, the; thus, both defining and qualifying their Deity to be of the same nature; same species; same substance, with the heathen Deities; with this difference only, he ranks one degree higher; he, himself, alone, constitutes the first or supreme rank; therefore stands at the head of all other Deities; corresponding with the professed civilized man's name, which he claims to possess, as being above that of the heathen name, and corresponding also with the supreme, self-exalted feeling of the Pharisee, and the luke-warm Christian above his ignorant neighbor.

If the names Dei and God are synonymous names, then it would be as proper, and as scriptural to say, the Godity of Christ, as it is to say the Deity of Christ.

To say the Supreme God in reference to "the God of Heaven" (Ezra 5: 11.) would be classing him, ranking him,

and associating him with other Gods; both his person and nature; which other Gods would be the Devil, his Angels, and the works of men's hands; whose head God would be distinguished by the name of Supreme God, Supreme Deity, or Supreme Being. The God of Heaven is not qualified, or graded, or ranked in this manner; but stands independently of any comparison with other Gods, by himself, alone—God. Gen. 1 : 1, Heb. 1 : 1.

4th. That the system, or scheme of Divinity, having for its God, a Triune God, or Supreme Deity is the Great Mammoth Cistern, may conclusively be known from the following similtudes.

As History informs us that the Mammoth is the largest animal that ever existed,

So History informs us that the Trinitarian scheme of Divinity has been believed and embraced by "much the greater part of the Christian world" in all ages.

As History informs us that cisterns were anciently the largest reservoirs of water then invented for private use,

So the Bible has selected the Cistern, to present to the world, within the comprehension of man, a faint idea of the quantity of iniquity God's people commit, when they forsake him the fountain of living waters; and hew out to themselves cisterns, Gods, Deities, Schemes, Creeds and Systems; which are shadowy perverted gospels.

As it has been asserted by many, that the animal called Mammoth never had an existence, but in fiction, and in name,

So the Trinitarian scheme of Divinity proves itself to exist, but in fiction, and in a name only; for "much the greater part of the christian world" resorts to, and worships it, in times of spiritual prosperity, health, ease, and lukewarmness; but has invariably abandoned it as deadly poison, in times of spiritual poverty, adversity, distress and death.

It may also, with the greatest propriety, be called the Great Mammoth Cistern, from the fact that it was, as history says, composed by the greatest ecclesiastical council ever held since the days of the Apostles; and introduced into the Christian visible church, as an object of belief and faith, by the greatest Emperor in the then known world; hence it is indisputa-

bly a Great Mammoth Cistern "that can hold no water" for it is "of the earth, earthy."

5th. That it is invariably supported, and advocated with a spirit in every way calculated to exalt self, and sustain the pride of the heart; thus it affords no durable meat or drink.

6th. Admitting Deity and God to be synonymous names, in every sense of the word, according to the construction of man, yet the Bible name, God, should be preferred when talking about Bible, as well as when reading it. If the name Deity be more comprehensive, explicit and definite in its meaning, than the name God, which is the implied and conceived opinion, in all cases whenever it is used in preference to the name God; then, in every such instance the Bible is virtually destroyed, and becomes in view of the subject, a broken Cistern, agreeable to the desires of the carnal mind.

7th. That the circumstances attending its origin and introduction into the Christian Church, is an infallible proof of its destitution of water, and of everything of a holy nature; may be clearly discovered, by a mere superficial glance at the same. The Authors of the collection of the materials of which this Great Mammoth Cistern is built; or in other words; of which "The Famous Nicene Creed" was "composed," (History,) in the highest state of agitation, animosity, and hatred, combatting the powers, and sentiments of their antagonist, Arius, who denied the Divinity of Christ, exerting, and consecrating all their mental powers and faculties for the mastery; and exalting beloved self, Supreme Deity, on the throne of church creeds. Which said creed was first plotted by Athanasius consequently called in history "his scheme," which scheme "made the Supreme Deity to consist of three Persons, the same in substance, equal in power and glory," which scheme was licked into shape by men styled "the venerable council."

This is the time when, and the manner how, the Supreme Deity, with his system or scheme of Divinity had its origin and rise; he came forth from Athanasius in pursuance of his "overshadowing" the Christian Church, with his scheme; and was born of the Nicene council, into public view, in the year of our Lord 325. Introduced by national and ecclesiastical

authority into the Christian Church, as a scheme, by which its contentious affairs, were to be regulated and settled ; in the belief of which, and which alone their title to heaven was secured ; for the council “decided that the belief in the doctrine of the Trinity was an essential article of the Christian faith.” The Bible says nothing about any such Trinity doctrine, or faith.

Here may be distinctly seen the craft of the Devil, how near he can transform himself into an Angel of Light ; his system in many respects, is a parallel system, with the Bible system.

The Bible system in relation to the essential article, or foundation of the Christian’s belief and faith ; is that Jesus Christ had his “beginning with God ” and “in God,” that he “came forth from God,” in pursuance of the overshadowing of the Holy Ghost : was born of the Virgin Mary, into public view, in the year of the world 4000 ; and introduced by his Father, to God’s covenant people and the Church ; as their head and leader ; in the belief of whom, and whom only, is eternal happiness secured.

In like manner also, but to the reverse ; this Nicene scheme of Divinity, this creed, this carcass, this Mammoth Cistern, this Supreme Deity, had its beginning with, and in the powers of darkness, and came forth from them as above stated.

It has progressed along thus far, in the Christian Church, with a haughty, self-exalted attitude ; invariably having a darkening tendency ; well calculated to lead the christian to forsake “the fountain of living waters,” and it will eventually be cast “into utter darkness.” Be astonished, O ye heavens at this, and be horribly afraid, be ye very desolate saith the Lord for “the Priests said not “where is the Lord.”

8th. That, as the Athanasian, Nicene, Catholic and Calvinistic creed would have it ; the God of heaven is metamorphosed into a Triune God, or Supreme Deity ; for the creed says, that the name God, signifies plurality, or modes, by being “made or composed” of three distinct, independent, singular, eternal spirits or persons ; corresponding with the word Holy, three times uttered by the Seraphims, thus, “Holy, Holy, Holy, ’ (Isa. 6 : 3,) corresponding also with the three

words "Lord God Almighty," (Rev. 21 : 22,) corresponding also with the expression of the four Beasts, thus "Holy, Holy, Holy." Rev. 4 : 8.

These expressions, thus used, say the ancient Christian Fathers, are "designed to express the Trinity," and that the three persons in the Godhead, are represented as standing, as independently of, and as co-ordinately with each other, as the three words do in the above expressions ; as a proof of which, say they, the Bible is on their side ; for it reads in the original, say they, as follows, "In the beginning Gods created the heaven and the earth," (Gen. 1 : 1,) again, "Remember thy creators," (Eccl. 12 : 1,) again "Let us make man." Gen. 1 : 26.

Thus we learn that the creed has three, independent, self-existent, co-equal, co-ordinate, and co-eternal Gods or Creators, commonly called persons ; the first of which Gods, or creators, or persons ; it names the Father, or "fountain of Divinity" "to the other two," that is "to the other two" Gods ; the second God, or Creator, or person, it names the Son, who, it says, "descended from the Father, by an eternal generation, in the essence of the Godhead ;" the third God, or creator, or person it names "the Holy Ghost" who, it says, is "derived from the Father and the Son ; but not by generation as the Son is derived from the Father ; but by an eternal and incomprehensible procession." "Each of these two last persons," says the creed, "are very and eternal God, as much as the Father himself."

The venerable Fathers, of whom the council was composed had presence of mind enough to foresee the evil which might grow out of the creed if left in this condition, having three independent, separate, self-existent, eternal Gods, or creators, or persons, presented to the christian church as objects of their worship ; hastily, no doubt, and inconsiderately, in the bustle of their deliberations, added the following clause, "though distinguished in this manner, they do not make three Gods, but one God."

Thus, by this additional contradictory clause, only one, of two positions, will stand ; either the doctrine of the Trinity of Gods, or creators, or persons, in the Godhead, are made void, by the contradictory phrase "but one God," or that the



phrase is but a mere assertion, or clause void of meaning, or effect; leaving therefore, three independent Gods, or creators, or persons to be worshipped.

How sadly has "the greater part of the christian church" been duped into the belief that three co-ordinate persons can be so cemented together as to make but one Godhead; and duped into the belief that "there are three persons in the Godhead" and duped into the belief that three independent, self-existent Gods, or creators can be so mutually and inexplicably united as to make but one God, or one creator; and duped into the belief that the thing derived is equal to, and co-eternal with the fountain from whence it came; and duped into the belief, that the thing derived from a thing derived, standing in the third generation, or degree is co-existent, and co-eternal with the source or fountain head; and duped into the belief that the cause and the production or effect, are all one; and duped into the belief that three ones when added together, or joined together does not make three, but one, when it is asserted by the Priests, thus to be.

If the word Holy, repeated three times, is a sign and a proof, that there are three persons in the Godhead, or "is designed to express the Trinity,"

Then also the word Wo, repeated three times, is as sure a sign, and as positive proof that there are three persons in the Manhood.

The first of these persons would be named Father, or "fountain of" humanity "to the other two;" the second, would be named Son who "descended from the father; by" a finite "generation, in the essence of the" manhood; the third person would be named the mother, who is "derived from the Father, and the Son; but not by generation, as the Son is derived from Father; but by" a finite "and incomprehensible procession. Though distinguished in this manner, they do not make three" inhabitants of the earth; "but one inhabit-er of the earth," (Rev. 8 : 13,) or one man.

The catholics made a mighty effort to stop some of the leaks in this Mammoth Cistern; after it came forth from the venerable council by saying "that we worship one God in Trinity, and Trinity in Unity, for there is one person of the



Father, another of the Son, and another of the Holy Ghost ; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the glory equal ; the majesty, co-eternal ;" but without effect, for it amounts to the same thing ; three independent, self existent, co-equal, and co-eternal Gods, or creators, or persons ; conspicuously rendered so, by the word " another and another," they however made two additional Godheads. one Godhead of the Son, and another Godhead of the Holy Ghost ; to fill up the elipsis, the attempted amendment in the creed would read thus : "but the Godhead of the Father, (the Godhead) of the Son, and (the Godhead) of the Holy Ghost," each person having a Godhead by himself separately. The whole is finally summed up, and declared to be "all one."

The Calvinists also undertook to patch up some of the leaky places in the Great Mammoth Cistern, after the catholics had declared it sound and orthodox, but resulted only in representing another labyrinth of Mystery.

For they say that this "system also includes in it, the doctrine of three co-ordinate persons in the Godhead, forming one nature ; and of two natures in Jesus Christ, forming one person."

Hence we learn that the Trinitarian Godhead is composed or formed of the combination of three natures, one of which is a major nature, and the other two are minor natures ; for Jesus Christ is expressed as being one of the three persons, which forms the one nature, or the major nature, in the Godhead ; and Jesus Christ, one of the three persons, thus forming the major nature, is, himself, expressed as being composed, or formed of two natures ; therefore they must be minor natures ; or, one third part of the major nature subdivided into two other natures, by reversing the subject.

The Bible says nothing about the formation of either Jesus Christ, or the Godhead of natures.

The word, "co-ordinate," means "of equal order, degree or rank." Hence, paint in the Imagination the visible Image and Likeness of such a Triune God.

Take three men of equal age, height, weight, and equal in every respect with each other, and, to use the language of the

creed, "independent upon each other," rank them together in a class, and enclose them in a transparent Glass Head, without a body ; and you have presented to view the Image and Likeness of the invisible Supreme Deity, or Trinne God.

The Bible says, that one man alone, is the Image and Likeness of God, (Gen. 1 : 26,) for God has represented himself to be but one person ; not persons ; not three persons ; but, in the singular number, one person (Heb. 1 : 3,) and that, that one person, possesses a plural, increasing, begetting nature. Gen. 1 : 26, Jer. 2 : 3.

"For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

9th. That this cistern, this Great Mammoth Cistern, this Famous Creed, was "composed " for the express purpose of "settling the affairs of the Christian Church" under circumstances similar to those which now (1842) exist between the governments of the United States and Great Britain, respecting the Northeastern boundary line between the two nations, may be clearly seen as follows : Each Nation claims the line to be in a specific identified place ; leaving in dispute, between the said identified lines a fertile, well watered territory, of sufficient size for the erection of an independent government, which both nations claim ; but neither has a legal right to occupy, so long as it remains in dispute. So the Bible, a fertile, well watered " Fountain of living waters," was situated between the two contending parties, the Arians and the Athanasians ; with whose precepts and terms, neither regarded as an only guide, for they had " forsaken the fountain of living waters " by refusing " to confine themselves merely to scripture terms ;" and each, in accordance with his own notion, composed and established a cistern, a scheme, a righteousness of his own.

But to pursue the boundary question ; suppose Queen Victoria should convene at London, by transporting thither, at her own expense, 325 Noble Lords of her Majesty's Government, for the "purpose of settling the affairs of the two governments in relation to said question ;" in pursuance of which, the said council should declare an unwillingness to

“confine themselves” to the original boundary line; but should “compose” an adjustment, and 318 members of that noble council, together with the Queen, sign the same; which adjustment, should establish the line, where it had previously been drawn, by her Majesty, and by a greater part of her Majesty’s subjects; then the Queen publishing to the world, as a precedent for future ages, and nations unborn, the said adjustment, entitled “The Famous” London adjustment; and at the same time, publishing to the world, an edict for the banishment of those seven Lords who refused to sign the adjustment, together with their followers.

Nearly precisely was this the case with the fourth century christian Fathers. The Christian Emperor Constantine, it appears evident, intended specially, that a majority of the council which he called, should be composed of those, whom he supposed were on his side, against Arius, for History says, “They attended against Arius.” Seven of the members of which council, declined signing the creed.

In what condition was Aaron to lead the children of Israel in the direct road to the promised land after Moses had left him; and he himself engaged in graving a molten calf into Gods? (Ex. 32 : 4,) and “said not, where is the Lord?”

Precisely was this the case with the venerable council.

In what condition was the prodigal son to recommend frugality, economy, and the enjoyment of the good things at his father’s table while he was wasting his substance with riotous living in a far country? (Luke 15 : 13) and said not “where is” my father?

Precisely was this the case of the venerable council.

In what condition was Peter while he was cursing and swearing to point out, to the understanding of either saint or sinner, the strait gate, and narrow way that leadeth to “the fountain of living waters.” Mark 14 : 71.

Precisely similar was this the case of the venerable council, for the Bishops or “the Priests said not, where is the Lord?” but had forsaken the fountain of living waters, and were engaged in hewing out to themselves a cistern; or to use their own language “composing a creed to settle the affairs of the christian church.”

Although Solomon says, "in the multitude of counsellors there is safety," Prov. 11 : 14,

Is it safe to commit sin because "much the greater part of the" world engage in it, and roll it as a sweet morsel under their tongues ? This is not the kind of counsel to which Solomon has reference.

It is the prerogative of the Devil, as well as his peculiar trait of character to flatter mankind astray, and lead them, if possible, into a snare, and then leave them to their own destruction, without providing any means for their escape.

Notwithstanding most of those venerable Bishops who composed the council, had been inured to hardships and privations, having "passed through the perils of the Dioclesian persecution, and had been, during that most terrible of all Pagan persecutions, faithful confessors and sufferers for Christ" as did the children of Israel under Pharaoh, yet their numbers, and their venerableness and their experience, and their former obedience to the laws of Heaven, were not impenetrable barriers against the liability of being taken captive by Satan at his will, (2 Tim. 2 : 26,) for wherein were they more secure from being caught in the snare of the Devil, than Adam was, in the garden—than Israel was, in the land of promise—than David was, in the zenith of his glory—than the Jews were, while anticipating a deliverer—or than Peter was, while on the Mount.

If I be not mistaken, an error is an error, whatever be its source ; consequently "can hold no water ;" for "the Priests said not, where is the Lord ?"

10th. That, as the venerable council have represented their Triune God, as a God, made or composed of Gods, or creators or persons, and as they have identified the relative position, or location, which each of these Gods, or creators or persons stand with each other, in their head God, or Godhead, known by the following specific, assignable names, to wit : Father, Son, and Holy Ghost ; and classed in ratio, in a certain numerical order, by the use of some of the fundamental principles of arithmetic, namely figures, therefore with the greatest propriety, may the soundness of the said creed be tested and exposed by the rules and principles of Arithmetic ; in connec-

tion with the words "Lord God Almighty" and "Holy, Holy, Holy," to which the council also refer; by measuring those persons, or Gods, by themselves and by comparing themselves with themselves (1 Cor. 14 : 33, 2 Cor. 10 : 12) in the following order.

The Bible says "according to the measure of a man that is, of the Angel." Rev. 21 : 17.

Paul says "for the invisible things of him (God) from the creation of the world, are clearly seen, being understood by the things that are made."

I am aware that, at first view, it appears derogatory to the holiness of heaven, and to the character of its God, by using Bible names, as I have used them in the following test, and exposition, but on due reflection, a contrary opinion is readily entertained; for all words and expressions, as they stand in the Bible, have a two fold meaning; the one is a literal one, and the other is either a Holy or unholy spiritual one.

Hence, by detaching any of them from the Bible, as the venerable council did, and class them with anti-Bible words in such a manner as to become joint bones and flesh with them; thus becoming materials in the scheme of Divinity, their original spiritual meaning becomes perverted, to subserve the selfish designs of man; therefore, when thus used, their import is of no higher grade than the authority of man; as for example, suppose Isaac were now called Abraham or "the very and eternal God," it would not make him so.

I can perceive no instance in which the words, God, Father, Son, Holy Ghost, Lord, Almighty, Holy, and Creator, as they are used in the creed, stand any higher in authority than did Bell, or Baal, or than does Mammon, or any of the visible heathen Deities at the present day.

If the God of the scheme of Divinity; to wit, the Supreme Deity or Triune God, were represented in a visible Image, having three co-ordinate persons in Godhead; and he then worshipped as a visible Deity, in Trinity, and Trinity in unity as he now is, as an invisible Deity; it would be beyond my comprehension to decide in which of the two ways the individual worshipper would receive the greatest reward.



commence reading at the Expressive place of units.	Three of the Trinity.	Three Creators or Gods.	Three Persons in Godhead.
The Holy Ghost, one person, one God, one Creator.	Holy	Almighty	3
The Son, one person, one God, one Creator.	Holy	God	2
The Father, one person, one God, one Creator.	Holy	Lord	1
Separatrix or decimal point.			
The Father, Fountain of Divinity, one person, one God, one Creator.	Holy	Lord	1
The Son, derived from Father, one person, one God, one Creator.	Holy	God	2
The Holy Ghost, derived from Father & Son, one person, one God, one Creator	Holy	Almighty	3

(Hundreds) existed 100 years before eternity : co-equal, co-ordinate, co-eternal, self-existent, and independent with units and tens.

(Tens) existed 10 years before eternity ; co-equal, co-ordinate, co-eternal, self-existent, and independent with units and hundreds.

(Units or eternity) existed from eternity : co-equal, co-ordinate, co-eternal, distinct, self-existent, and independent with tens, and hundreds.

(Units or eternity) existed from eternity : co-equal, co-ordinate, co-eternal, distinct, self-existent, and independent with tens and hundreds.

(Tens) existed 10 years after eternity : co-equal, co-ordinate, co-eternal, self-existent, and independent with units and hundreds.

(Hundreds) existed 100 years after eternity : co-equal, co-ordinate, co-eternal, self-existent, and independent with units and tens.

Once more.

The Father, or Deity, or God, or Creator, one Godhead : the very and Eternal God, first Person : units  
The Son, or Deity, or God, or Creator, one Godhead : the very and Eternal God, second Person : tens

the very and Eternal God, third Person, hundreds

Three very & Eternal Gods

Three Persons

Triune God  
or one  
Supreme Deity

The creed says that "each of these persons are very and eternal God, as much as the Father himself : and yet, though distinguished in this manner they do not make three Gods, but one God."

[See the footing, or sum total.]

The Holy Ghost, or Deity, or God, or Creator, one Godhead : the very and Eternal God, third Person, hundreds

One God

Aggregate

Three Gods

Three Creators

Three Godheads

One God

“ For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made.”

Is the eternal God thus made of confusion ?

Again, let the consistency of the co-equality, and co-eternity of the three persons in the Godhead be tested, by promiscuously interchanging their order,

	Persons
Thus—The Holy Ghost, fountain of divinity - - -	1
The Father—derived from Holy Ghost - - -	2
The Son derived from Holy Ghost and Father	3

Or Thus

The Son, first person, Fountain of Divinity,  
 The Holy Ghost, second Person, derived from Son,  
 The Father, third Person, derived from Son and Holy Ghost.

Thus, above, is to be seen a fair, unvarnished chart of the “ Famous Creed,” or system of Divinity ; superintended by Divines, or Doctors of Divinity, having for its head or Godhead, a Triune God, or a Supreme Deity, whom the lukewarm and backsliding christian, in common with the scribe, the pharisee, and the hypocrite, severally and jointly “ worship in Trinity, and Trinity in Unity ” for no better reason, and under no higher authority, than the Acts of that “ venerable council ” whose “ decrees ” they dare not “ call in question ;” and unto whom they sing the following Doxology, which is an epitome of the whole “ scheme ” of the Trinity :

To God the Father, God the Son,  
 And God the Spirit, three in one,  
 Be honor, praise, and glory given,  
 By all on Earth, and all in Heaven.—[ Watts. ]

Or thus,

Honor to the Almighty three,  
 And everlasting one,  
 All Glory to the Father be,  
 The Spirit and the Son.—[ Watts. ]

In the above representation of the Triune God, or the three persons in the Godhead by ratio, integers and decimals, it appears evident and plain, the declaration of the creed "co-eternity, co-ordinate, co-equal," to the contrary, notwithstanding, that the age or existence of such a one God, or one Deity, commenced either 55 years before, or 55 years after eternity as ascertained by the average commencement of the several ages of his respective persons; for it is a self-evident fact that no one can successfully deny, that if the father be the eternal "fountain of divinity" he must certainly be placed at the head, as eternity, or unit; hence it as certainly follows, as a matter of fact and of necessity that whatever is so far "derived," or so far "separated," or so far "come forth from" that fountain as to be known by a different title; or to be "distinguished" as a "person" in the second or third degree from the fountain, or to "be called" by a different "name," consequently having a beginning at the time of thus coming forth, must stand in a certain relative position, or ratio, either anterior or posterior the unit, or eternity, or the fountain.—Therefore a part of the fountain being so far removed from itself as to be distinguished as a son, or called a son, it can no longer stand as the fountain, in the place of eternity, or the unit, or one, but must be placed a degree from it; otherwise he could not be the Bible's son of God, nor the second person in the creed's trinity.

The same rule in relation to the location, separation, and derivation of the Holy Ghost, from the father and son as the creed would have it, will also apply with equal propriety.

The School-Master would chastise that scholar who should persist in saying, contrary to the rules of grammar and instruction, that it took the first, second, and third persons, belonging to nouns and pronouns, to make one noun, or pronoun; or that a noun or pronoun is "made" or "composed" of three Grammatical persons.

What should be done with that Christian who persists in saying, contrary to Bible, that there are three self-existent, co-ordinate persons in the Godhead?

What concord hath eternity, co-eternity, and co-equaliy with procession, derivation, second person, and third person?

or Christ with Belial ? 2 Cor. 6 : 15.

Whatever is done in pursuance of the instigation of the Devil, is done in a hurry, without time for due reflection upon its consequent bearings, and end.

Hence after God had said "of every tree of the garden thou mayest freely eat ; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," which tree "was in the midst of the garden." Gen. 2 : 9, 16, 17.

The Serpent, being in a great hurry to accomplish his purposes, of beguiling the woman, before the Lord God returned to the garden, undertook to deceive her by telling her quickly that "God said ye shall not eat of every tree of the garden," (Gen. 3 : 1) she very politely corrected him of his error, (Gen. 3 : 2, 3,) he then preached to her the first sermon on record, saying : "Thou shalt not surely die," (Gen. 3 : 4,) and then added the following creed : "For God doth know that in the day ye eat thereof, then your eyes shall be opened ; and ye shall be as Gods knowing good and evil." Gen. 3 : 5.

The Serpent, undoubtedly, delivered this sermon and creed with as much apparent dignity, power, authority, and eloquence, as a morning star direct from heaven, could have done ; which dignity and eloquence so attracted her attention that she together with Adam forsook the Lord God, and hewed out for themselves "cisterns, broken cisterns, that can hold no water," by obeying the serpent's creed ; and making aprons of Fig leaves, (Gen. 3 : 6, 7,) which creed came from so venerable a source, even from the God of this world, the rival power of heaven ; that they did not, to use the language of the followers of the famous Nicene creed, "call it in question" but rushed, regardless of consequences, headlong into disobedience ; "much the greater part of" their posterity, in every age have refused to call it in question, and have indulged themselves in it as a "sweet morsel" coming from the "highest authority." Job. 20 : 12.

Again, the Devil was in a great hurry when he "set Jesus on a pinnacle of the temple, (Luke 4 : 9,) hoping, apparently, that he would obey him, by casting himself down from that precarious place by negligence, while he was entertaining him

with a rehearsal of what the Angels would do for him, in times of danger. But Jesus understood what he was about and on what foundation he stood. Luke 4: 9, 10, 11, 12.

Again the Devil was in a great hurry when he took Christ "up into an high mountain, and shewed unto him all the kingdoms of the world in a moment of time," hoping apparently, by having the power, and the glory of the kingdoms of the world so suddenly burst forth upon his vision, and at the same moment elated with the offer of their possession, as a gift, he would be induced to worship him, while under the ecstacy of the momentary dazzling splendor of the world, combined with the thought, how easily they might be his; but the reply was, "get thee behind me Satan." Luke 4: 5, 6, 7, 8.

So also, the Devil was in a great hurry, after he had lukewarmly (Rev. 3: 16) and smoothly, and backslidingly (Jer. 49: 4) led the fourth century christian Fathers, away from "the fountain of living waters" and "away from the duties of practical religion" into "the scene of animosity and contention about the Divinity of Christ," to have them then, without delay, meet in council, and compose a creed, by the which "the affairs of the christian church" should be "settled."

Had the Christian fathers, at this stage of the controversy, been as sagacious, and as thoughtful, as the woman was, they would have, as politely, told the Devil plainly, that the Bible said nothing about the divinity of Christ: it would then have as soon closed up the controversy, as was the Serpent's mouth closed, by being corrected by the woman, in his first pretended quotation of scripture: But the Priests said, where is the Divinity? instead of saying, "where is the Lord?"

Here I take the liberty, to digress from the subject, for the first time, on a similar occasion; although it is the fourth time since I commenced writing, that the like circumstance has transpired.

While examining an author, whom I had not previously consulted on the subject of the council and creed; I read as follows. "Constantine summoned the aid of the whole christian church: and 318 Bishops met at Nice, in Bithynia—



being transported thither, and maintained at the Emperor's expense. The whole number of persons assembled, in the council, was about 600—over which the emperor Constantine presided." After the council had declared itself in readiness to proceed to the discussion of the subject, for which it was called, namely, the "Divinity of Christ,"

"A distinguished Gentile Philosopher ; with pomp and arrogancy of his pretensions, derided the clergy as ignorant and illiterate : " in reply an old christian veteran, who had withstood the fire and faggots of the then late persecution ; rehearsed the doctrine or scheme of the trinity ; in the mysteries of which, the Philosopher said in answer " I do believe," and owned himself " vanquished by an energy which he could not explain."

And while on the eve of discovering another large leak in the cistern, the Devil undertook to hedge up my way, by placing the Red Sea, or the multitude at the council, combined with the Philosopher's defeat, before me—to erect inaccessible mountains ; or sacrificing time, property and health, to no good purpose, on the right hand, and on the left—to present the Egyptians, or a christian world hard pursuing me in the rear—suggesting to me also, the propriety of uttering, "would God I had died in Egypt," or that I had not commenced writing this expose, for it was all wrong, and false ; then hurriedly, and violently impressed it upon me, as a duty, to commit what I had written, momentarily to the flames ; and proceed no further in the subject, the contest being too unequal, environed round, on every side by champions of goliaths,—by the power of earth and hell,—by the christian church,—by the laws of heaven—and by the doings of the venerable council, sanctioned with the hearty response of a formidable host of Priests, Bishops, Elders, Reverends, Pastors, Divines, and those that handle the law, for ages and centuries gone by—and I a stripling, I a small speck in creation, standing alone in the midst.

I listened in silent suspense a few moments, and then proceeded.

In pursuance of the plot, to call a council, as aforesaid, "Constantine summoned the aid of the whole christian church"

and "transported 318 Bishops to Nice," thus, of course, transporting away from their homes—away from the public and private use of their Bibles—away from their closets—away from practical religion—and away from the work of rebuilding the walls of Jerusalem, (Neh. 2 : 17) to the city, "Nice"—to one of the villages in the plain of Ono, (Neh. 6 : 2) there to have a religious combat with the Gentile Philosophers, and with the powers of Arius—there to have a meeting with Sanballat, Tobiah, and Geshem, (Neh. 6 : 1) about what? About, "the fountain of living waters?" No. About the Bible? No—it being called up—but neither against its authenticity, its language, nor the names therein contained was there a dissenting voice heard—about practical religion, and labor in rebuilding the spiritual wall of Jerusalem, out of, or upon the ruins of the old? No,—no such question was argued; for they imprisoned these truths in unrighteousness, (Rom. 1 : 18) by departing from God, (Jer. 32 : 40) which led them to call up an antibible subject, purporting to be Bible, which became the question before the council; which question was for, and against "the divinity of Christ," a question about which the Bible says nothing.

In discussing the question, the majority of the council were unwilling "to confine themselves merely to scripture terms," consequently did not "gladly receive his word," (Acts 2 : 41) or Bible words, because they were not "enticing words of man's wisdom," (1 Cor. 2 : 4) therefore not suitable for the occasion; for if they did confine themselves to scripture terms, say they, it would be "suffering the Arians to explain the doctrine in their own way, and to reply nothing." Hence "the priests said not, where is the Lord?" but claimed as good a "right to comment according to their own Judgement, as the Arians," and to have a creed in accordance with their own views as well as their enemies, whom they would class, I suppose, as heretics, and unbelievers with Sanballat, Tobiah and Geshem.

What would God have done with Nehemiah if he had pursued a similar course to that of the members of the venerable council, forsook and disobeyed the God of Heaven, (Neh. 2 : 4) let his practical work cease, after being released from bondage

and protected by law, (Neh. 2 : 7, 8, 9)—and went down to the plains of Ono, or shut himself up in the house of God, (Neh. 6 : 10) and there in council, replied to the scheme, and creeds, and opinions of Sanballat, Tobiah and Geshem, respecting the rebuilding of the walls of Jerusalem, by answering the following questions of theirs, “what do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burnt?” (Neh. 4 : 2) and not have suffered them, without replying, to explain their own opinions in their own way, in the following language “even that which they build, if a fox go up, he shall even break down their stone wall.” Neh. 4 : 3.

In pursuance of the decree of a majority of the members of the venerable council to explain the doctrine of “the divinity of Christ, according to their own judgement” they, therefore, appointed their venerable champion Hosius of Corduba, a man who could “seek deep to hide their council from the Lord, and their works, in the dark,” (Isa. 29 : 15, 16) or deep hid in a mystery, to draw up, or “compose a creed” in favor of the “divinity of Christ.” Which creed being finished; establishing the proper deity of the son of God; was subscribed by Constantine and 318 Bishops.

The effects which this creed produced in “settling the affairs of the christian church” were, the immediate excommunication of Arius and his associates from the church; and their speedy banishment from their beloved country, into Illyricum, for refusing to sign the creed; and the direct sanction of church and State; and the opening of a broad road, into which “much the greater part of the christian church, in all ages” has since travelled.

This is the manner in which “the affairs of the christian church” have been settled.

The Bible says, the broad road leads to destruction.

It gives no direction for banishing to Patmos, or burning in the fiery furnace, a heretic, or trespassing brother, after he is excommunicated, (Mat. 18 : 15, 17) but permits him, under the Gospel system, to grow until the harvest, (Mat. 13 : 30, 41, 42) at liberty, with the heathen and publican.

Its imperative injunction to christians are, to love their enemies and to do good to them that hate them, (Mat. 5 : 44) and not haul and drag men and women from their wonted homes, to prison for no other accusation, than for disbelieving as they professedly believe.

Had the good emperor Constantine read the Bible a little more attentively, and had he like Nehemiah, occasionally in the night time, when no eye but his God could see him, followed the little brook up to that point from whence he could view the ruined walls, occasioned by sin, (Neh. 2 : 15) and had he, at all proper times and places, actually engaged himself with clean hands, in the dust, among the rubbish ; without the noise of axe or hammer, or creeds ; in attempting to rebuild the spiritual walls of Jerusalem ; bearing about in his body, the dying of the Lord Jesus Christ as a sword and shield, to ward off the Arians, and Sanballat, Tobiah and Geshem :

And had he acquainted himself more thoroughly with the Bible doctrine, than with the doctrines and creeds of men :

And had he made himself more familiarly acquainted with the conversation which passed between the serpent and the woman ; and the consequences which followed :

Had he obtained a more complete knowledge of the crafts of the Devil by reading the history of Joseph, and his Brethren :

Had he learned the lesson more familiarly to look ahead for a wet day, and guarded himself more fully against the crafts, the scoffs, and the sneers of a wicked world by the repeated reading of the story of Noah, and his Ark :

Had he familiarized himself more generally in the manner of replying to his enemies, rather than to confer with them, (Gal. 1 : 16) bearing in mind that the work should not cease, (Neh. 6 : 3) by committing to memory the correspondence between Nehemiah and his enemies :

Had he been more diligent in searching the scriptures, and studying, not the creeds of men, but Moses, the prophets, and the evangelists and the Apostles to find a Bible description of the only begotten son of God, stooping and looking at the same time, after him ; not among the rabbies of men—not

among the Bishops of his empire ; but among the flags, in the manger, among the poor, about the hedges, and in his closet, and when he had found him, endeavored to imitate his example in doing good, and in dealing with an enemy :

And finally had he, instead of summoning the aid of the whole christian church, to meet in council, for the purpose of composing a scheme of divinity, as above mentioned, invited the Bishops, the Priests, the christian church and the world, to enlist themselves with him, to find for themselves also, “the place where the Lord lay.” Mat. 28 : 6.

Such a course I think would have been more advisable, and would have resulted in a better good—been more consonant with the Bible, and better comporting with the christian name.

And I cannot perceive that christians in the present age, would suffer any loss by pursuing a similar course, except beloved self, unbelief, sin, pride, and pecuniary aggrandizement.

Pure and undefiled Bible religion is not attained in pursuance of summonses and edicts sent forth by the powers of this world ; it is voluntarily embraced as a gift ; only in pursuance of the call and invitation of heaven ; and it is voluntarily forsaken in pursuance of the temptation of the Devil.

Let us further examine the creed, in a plain and familiar manner.

As there is no virtue in a name, as a name, in itself considered, when used by man to distinguish objects, hence there is no force and virtue in the creed, by means of the use of the borrowed, high titles, or names, by the which to distinguish the three persons in the Godhead ; therefore the creed would be just as scriptural, if those persons were distinguished by any other Bible name, as it now is, for instance : a Locust, a Bee and a Gnat ; or Abraham, Isaac and Jacob.

As man was made after the Image and Likeness of God, and as the measure of man, and the measure of an Angel agree, let us examine the creed by exposing it to view in God’s Image and Likeness. Thus,

Abraham	{	Father—Fountain of Divinity—	}	.
	{	one Independent God.	}	first person 1



Isaac	{ Son--Derived from Abraham, or the Father, by an Eternal Gene- ration--One independent God,	{ second person	1
Jacob	{ Grandson--Holy Ghost--derived from Abraham and Isaac, or from the Father & Son--1 indep'd'nt God	{ third person	1

The sum total, is "all one"—one man—one God—  
one Fountain of Divinity—one Supreme Deity—one  
Triune God, 1

All existing together, co-eternal, co-equal, co-ordinate, independent upon each other, distinct and proper; as individual persons, each having a Godhead of his own, not making three men, or three Gods, but one man, or one God, in the language of the creed "all one."

No marvel that the gentile Philosopher, hurriedly in accordance with the Devil's plan, acknowledged himself vanquished, on hearing the old veteran rehearse the description of his Trinity God, and was moved to say "I do believe" in it, without assigning any better reason, than because it embraced "an energy which he could not explain."

Hence energy, comined with ecclesiastical power, and Imperial authority, then was, and energy combined with mystery, and popularity still is, its only sword and shield, for aught I can learn to the contrary, by the wielding of which, and which alone shut the jaws of its opposing lions, if shut at all, and put the armies of its aliens to flight.

And I question very much whether the Devil himself, could clearly explain the mysteries of such a Trinity snare—a snare into which it pleases him well to have his subjects caught; and from the entanglements of which, there is neither fear nor hope, that he will ever aid; for while they are energetically fluttering, and mysteriously foaming, and actively disputing, and practically contending, in its unfathomable mysteries, he is sure they will have nothing to do with "the fountain of living waters," and with the inquiry "where is the Lord?" The Bible is defended only by "the sword of the spirit" wielded in truth, righteousness, peace, faith and salvation. Eph. 6:14 15, 16, 17.

But to return to the search of the large leak in the cistern, which I have heretofore intimated as being on the eve of discovering.

It is understood that large wooden cisterns generally have four or more separate pieces in their heads; and this Mammoth Cistern, according to its plan, its system and its fundamental principles, having the Son for one of those pieces, should have had four pieces, put into the Head or Godhead; whereas there were but three put in and used; although, including the Son, there were four pieces cut out and fitted for the Head; one of these pieces was left out, either for want of due consideration, or the council being in a hurry to set up the Cistern, or deemed it immaterial whether it was put in or not; for the Head could be so smoothly daubed over "with untempered mortar" (Ezk. 13 : 10,) by saying "all one," and crying "mystery" that the eyes of the ignorant would not perceive its defects: and that the learned and mighty would stumble against the mighty (Jer. 46 : 12,) in contending in its mysteries.

In accordance with the class of names by which the three pieces now in the head are "distinguished," the piece left out would be called "word." For it is a fact, that if God be "composed" of persons, and if it be proper and scriptural to have three persons in the Godhead; and if it be scriptural, and proper that three of those persons be "distinguished" by the names of Father, Son, and Holy Ghost; the "word" most certainly must and should constitute another person; for the "word" was one, or the second of the three witnesses that bear record in heaven that Christ was the Son of God. It stood in the centre of the class of those witnesses. The first in order, of those witnesses was named Father, the second "word" and the third Holy Ghost. 1 John 5 : 7. I know of no good reason, either from scripture authority, or otherwise that would in the least sanction the propriety of omitting the "word" as a distinguishing person, any sooner than to omit the Father or Holy Ghost.

Although the Bible says "the Word was made flesh and dwelt among us. Notwithstanding the "word" was made flesh, or in other words, that the Son of God was made of the "word" (Heb. 7 : 28,) and dwelt on earth; yet the Bible

gives no intimation that the "word," in consequence thereof became extinct, or in any manner impaired, or diminished, any more than it does, that the Father became extinct, or impaired, or diminished by reason of the coming forth of Christ from him; (John 16 : 28) or that the Holy Ghost became extinct or impaired or diminished by reason of the begetting of Christ by the Holy Ghost, (Mat. 1 : 20) or any more than it does that Mary became extinct, or impaired; or diminished by reason of Christ being born of her. Luke 2 : 7.

Hence, if Christ be substituted for the Word because he was made of the Word, then also by the same rule he must be substituted for the Woman, because he was "made of a Woman." Gal. 4: 4.

Therefore in the former case, if the Word looses its name and standing as one that bears record in Heaven, in consequence of being superceded by Christ, then also in the latter case Mary looses her name and standing as one among women, in consequence of being superceded by Christ.

So also the Father, and the Holy Ghost, by the same rule must be superceded by Christ.

Thus summing it up, the son of God, or the divinity of Christ, would make the three persons in the Godhead; or as the creed would have it, "all one—the very and Eternal God," and thus also, summing it up, the son of man or the humanity of Christ, would make the very woman, in the manhood; hence Christ would be "all in all," as the creed would have it; to be consistent with itself.

"For the invisible things of God, from the creation of the world are clearly seen being understood by the things that are made."

At the same time that the Word bear record in Heaven with the Father, and the Holy Ghost, that Christ was the Son of God, it was at the same time also, that the spirit, the water, and the blood, bear record in earth that Christ was the Son of God. All of these witnesses, both in heaven and in earth, bear record, at one and the same time, about one and the same son; and that, too, after he became a son; therefore the son being the object of the testimony, his name was not mentioned as belonging to either of the parties.

Christ says, alone, "I bear record of myself." John 8: 14. He addressed his Father as still being possessed of the Word. John 17: 17.

If there are but three persons in the Godhead, and the Father and the Holy Ghost make two of them, the Word and not the Son, should be the other one; for if the word "Holy" repeated threetimes, and the three words "Lord God Almighty," express or represent the three persons in the Godhead; or are addressed to the three persons in the Godhead, the 'Word' must be one of those persons, and not the son. Because the words "Lord God Almighty" were used in the Bible, not as a prophecy, or as a shadow of something that was thereafter to be, but to represent a being that then was in actual existence.

The names also, Father, Word and Holy Ghost, are used to denote the same being as Lord God Almighty; to which also may be added as expressive of the same being the words Holy, Holy, Holy.

Which words, and names, and expressions, are so copiously used in the Bible, that I believe there is not a chapter in it, in which cannot be found some one or more of those words or names, either expressed or understood, as defining a being, every part of whom all along from the beginning of the Bible to the end of it, remained the same unchangeable being.

Let us examine and see what the Bible says about it. The word "Father" was used to denote God 1042 years before Christ was born, as it is written "I will be his Father and he shall be my Son." 2 Sam. 7: 14. The same Father was referred to by Paul 65 years after Christ was born. Heb. 1:5. The same Father of lights was in heaven 60 years after Christ, (James 1: 17,) and bear record in heaven that Christ was the Son of God 90 years after Christ was born. 1 John 5: 7.

So also the word "word" was used to denote God 1913 years before Christ, as it is written, "The word of the Lord came unto Abram in a vision." Gen 15: 1. Again it was used to denote God 1451 years before Christ, as it is written, "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Deut. 8: 3. The same word was referred to by Matthew 26 years after Christ. Mat. 4: 4. The Son of God upheld "all things by the word

of " God's power (Heb. 1 : 3,) 65 years after he " came forth from God." John 16 : 30. The same word of testimony remained in Heaven, unimpaired 95 years after Christ. Rev. 12 : 11. And bear record in Heaven that Christ was the Son of God 90 years after Christ. 1 John 5 : 7.

So also the words "Holy Ghost " were used to denote God before Christ as well as after him as it is written " ye do always resist the Holy Ghost ; as your Fathers did, so do ye." Acts 7, 51. " Well spake the Holy Ghost by Esaiās the Prophet unto our Fathers." Acts 28 : 25. " For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1 : 21. The same Holy Ghost was the object in which to pray, unimpaired 70 years after Christ, (Jude 20,) and bear record in Heaven that Christ was the Son of God 90 years after Christ. 1 John 5 : 7.

The words as aforesaid "Lord God Almighty" were used in the Old Testament from its beginning to Christ, and after Christ 95 years, unaltered and without change. Rev. 4 : 8.

The words Holy, Holy, Holy, were used 758 years before Christ ; and used also unaltered 95 years after Christ. Rev. 4 : 8.

I believe there is no instance in the Bible, in which the words Lord God Almighty are ever used as a name for the Son of God ; nor Lord Jesus Christ as a name for the Father. As the Heavenly Father names his Holy Family after his own name ; or surnames the several members thereof by his own name, accompanied by some additional name or names by way of distinction,

Even so also, an earthly Father names his unholy family after his own name, or surnames the several members thereof by his own name, accompanied by some additional name or names by way of distinction.

" For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."

If the word "Holy" repeated three times in succession thus, "Holy, Holy, Holy," (Isa. 6 : 3, Rev. 4 : 8,) in connection with the words "Lord God Almighty," (Rev. 4 : 8,) accompa-



nied also by the "three that bear record in Heaven, the Father, the Word and the Holy Ghost," (1 John 5 : 7,) are "designed to express the Trinity" in unity, or the "3 persons in the Godhead" as said the ancient Bishop Fathers, and as say the modern Priests and Doctors of Divinity, asserting as proof that they have the Bible on their side for it; for it expressly says "these three are one," (1 John 5 : 7,) "I and my Father are one," (John 10 : 30.) "In that day shall there be one Lord, and his name one," Zech. 14 : 9.

Then also I say upon the same principle, by adopting an analagons rule, having the Bible on my side for it, that the word "Earth" repeated three times in succession, thus, "O Earth, Earth, Earth," (Jer 22 : 29,) in connection with the word "Wo" three times repeated thus, "Wo, Wo, Wo" (Rev. 8 : 13,) accompanied also by the "three that bear witness in Earth, the Spirit, and the Water and the Blood," (1 John 5 : 8) are as clearly and as emphatically "designed to express the Trinity" in unity, or the three persons in the Manhood; or that the Earth, or the inhabitants of the Earth, or the Manhood is "made or composed" of three "co-equal, co-existent, co-ordinate, independent" persons or substances; for the Bible expressly says, "these three agree in one," (1 John 5 : 8) and that "the whole earth was of one language, and of one speech," (Gen. 11 : 1,) and that "the people is one," (Gen. 11 : 6,) and that Husband and Wife are "one Flesh," (Gen. 2 : 24,) and that many members make "one body," (1 Cor. 10 : 17,) and that the earth and the inhabitants of the earth, are one, (Gen. 1 : 24 & 2 : 7 & 9 . 11, Isa. 11 : 6,) making or composing—to use the language of the Bishops and Priests—Human Nature, or Manhood, for they set over against each other, Divine Nature and Human Nature—Divinity and Humanity—Godhead and Marhood, (neither Human Nature, nor Divinity, Nor Humanity, nor Manhood, are Bible expressions.)

As the Bishops and Priests say that the system of Divinity, embraces in it a Godhead, and that that Godhead, is "made or composed" of three self-existent independent, co-eternal, co-ordinate, co-existent and co-equal persons, or spirits,

So also, by the like similar rule I say, that the system of

Humanity embraces in it a manhood, and that that Manhood is "made or composed" of three independent, co-equal, co-existent, and co-ordinate persons or substances.

"For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."

As the Bishops and Priests say, that "there are three persons in the Godhead, the Father, the Son, & the Holy Ghost,"

So also, by a similar rule I say, that there are three persons in the Manhood, the Spirit, the Son and the Blood.

As the Bishops and Priests have "hewed out" the "word" from its place with the Father and the Holy Ghost and substituted therefor, the "Son;" because they say, as the Bible says, "the word was made flesh and dwelt among us," (John 1: 14,) consequently the "word" was changed into the "Son" or was the Son,

So also by a similar rule I have "hewed out" the "water" from its place with the Spirit, and the Blood and substituted therefor, the "Son;" because I say as the Bible says, "the water that was made wine," and presented "unto the Governor," (John 2: 8, 9,) consequently the "water" was changed into the wine," or was wine. The Bible also says that the cup, (meaning wine I suppose) "is the New Testament in my blood which is shed for you," (Luke 22: 20,) hence the wine is the Son of Man. Luke 22: 22. The Bible also says the "Water" (meaning Jesus Christ I suppose) "that I shall give him, shall be in him a well of water, springing up into everlasting life," (John 4: 14,) hence the water is also, the son of man.

As the Bishops, the Priests, and the Doctors of Divinity, in administering upon, and Doctoring in their Divinity, say in substance there are three, that bear record in Heaven, the Father, the Son and the Holy Ghost; and these three are one. The Bible language is "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one," 1 John 5: 7.

So also by a rule precisely similar, I, in administering upon, and doctoring in the Priest's Humanity, say in substance, there are three that bear witness in earth; the Spirit, and the

Son, and the Blood ; and these three agree in one. The Bible language is " There are three that bear witness in Earth, the Spirit, and the Water and the Blood ;" and these three agree in one. 1 John 5 : 8.

As the Trinitarian scheme makes " the Supreme Deity to consist of three persons the same in substance, equal in power and glory,"

So also my assumed corroborating scheme makes the finite man to consist of three persons the same in substance, equal in power and disgrace.

The Trinitarians " make the first of those three persons to be the Father, and is the fountain of Divinity to the other two. The second person is called the Son, and is said to be descended from the Father, by an Eternal Generation, in the essence of the Godhead.

The third person is the Holy Ghost, derived from the Father and the Son, by an eternal procession. Each of these persons are very and Eternal God ; and yet (say they) though distinguished in this manner, they do not make three Gods, but one God : " who is to be worshiped " in Trinity and Trinity in unity."

So also my corroborating scheme makes the first of those three persons to be the spirit, and is the fountain of humanity, to the other two. The second person I call the Son, which descended from the spirit by a finite generation, in the essence of the manhood.

The third person is the Blood, derived from the Spirit and the Son, by a finite procession. Each of these persons are very and finite earth or man ; and yet I say, though distinguished in this manner, they do not make three worlds, or three earths, or three men ; but one world, one earth, or one man, who is to be rewarded or punished in Trinity, and Trinity in unity.

" For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made."

The Bishops, the Priests, and the Doctors of Divinity say that God is a being composed or made of the union of three proper, distinct, eternal, independent, persons, or natures, or

spirits, entirely equal to, and independent upon each other.

By the same rule then, precisely, I say that man, who was created "in the Image of God," (Gen. 1 : 27,) is a being composed or made of the union of three proper, distinct, living, finite, independent persons, or natures, or spirits, or substances; entirely equal to, and independent upon each other.

The Bishops, the Priests, and the Doctors of Divinity say, there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Precisely then, by an exact similar corresponding Bible rule, I say, there are three persons in the Manhood, the Spirit the Son, and the Blood, and these three are one man, the same in substance, equal in power and sin.

The Bishops, the Priests, and the Doctors of Divinity, say that the spirit of truth, or the comforter, or the Holy Ghost, is the third person in the adorable Trinity, and is derived from the Father and the Son, by an eternal procession. (Creed.)

But the Lord Jesus Christ, says, "the comforter, which is the Holy Ghost, whom the Father will send in my name," and "when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John 14: 26 & 15: 26.

See the contrast; the former say, that the Holy Ghost is derived from the Father and Son; but the latter says, that it proceedeth from the Father only.

The Bishops, the Priests, and the Doctors of Divinity say "that the belief in the doctrine of the Trinity is an essential article of the christian faith."—(Creed.)

But the Bible says, "believe on the Lord Jesus Christ"—(Acts 16: 31,) that he is "the only begotten Son of God"—(John 3: 18,) have faith in him, (Acts 20: 21,) "and thou shalt be saved."—Acts 16: 31.

The Bishops, the Priests and the Doctors of Divinity say, that the famous Nicene Creed under consideration was "composed" and is sustained for the express purpose "of settling the affairs of the Christian Church."—(Creed.)

But David says "great peace have they which love thy law, and nothing shall offend them." Psa. 119 : 165.

"Be astonished, O ye heavens at this," for "the Priests said not where is the Lord?"

As the Bishops, the Priests, and the Doctors of Divinity say, in pronouncing their benediction, by addressing the God of their Divinity, "unto the Triune God," or "unto the three one God," because the Bible says "these three are one," 1 John 5 : 7.

So also, by the same rule I will call myself a Divine, a Bishop, or a Doctor of Divinity, and "compose" (as the "venerable council" did) a scheme, a creed, a divinity ; with a Supreme Deity as its God ; in whose Godhead I will have two co-ordinate, co-equal, and co-eternal persons ; and in pronouncing my benediction, by addressing the God of my scheme, will say : unto the two-fold God ; or unto the two one God ; because the Bible says "I and my Father are one," (John 10 : 30,) "they twain (or two) shall be one flesh," (Mat. 19 : 5,) therefore "to make of twain, one new man." Eph. 2 : 15.

Again secondly, by the same rule, I will have another Divinity, and say : unto the fourfold God ; or unto the four one God ; having four persons in the Godhead, because the Bible says, "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," (1 John 5 : 7,) and Jesus says, "thou Father art in me, and I in thee," (John 17 : 21,) "I and my Father are one." Therefore Jesus, being added to the Father, Word, and Holy Ghost, makes the fourth person in the Godhead.

Again, thirdly, by the same rule I will have another Divinity and say : unto the six-fold God ; or unto the six-one God ; having six persons in the Godhead ; because the Bible says, "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," (1 John 5 : 7,) "and there are three that bear witness in Earth, the Spirit, and the Water, and the Blood ; and these three agree in one." 1 John 5 : 8. In the first record or witness, God is represented as being composed of three parts, called Father, Word, and Holy Ghost ; and as such, is addressed by these three words, Lord God Almighty ; or by one word three



times repeated, thus Holy, Holy, Holy, in honor of each part. Rev. 4 : 8, Isa. 6 : 3. And in the last record or witness Christ is also represented as being composed of three parts called Spirit, Water and blood, or Soul, Spirit, and body and as such, is addressed by these three words, Lord Jesus Christ ; in honor of each part, (2 John 3,) therefore God being composed of three parts, or persons ; and Jesus also being composed of three parts or persons ; all of which persons being joined together, agreeable to the assertion of Jesus Christ, " I and my Father are one," unavoidably make six persons in the Godhead.

Again, fourthly, by the same rule, I will have another scheme of Divinity ; and, in pronouncing my benediction say ; unto the seven fold God ; or unto the seven one God ; in this divinity I add the Church of Christ to the third, or last above mentioned scheme ; which makes the seventh person in the Godhead : for Jesus says " I and my Father are one." Again he says " that they all may be one ; as the Father art in me and I in thee, that they also may be one in us," [John 17 : 21,] for if the root [God] be Holy ; the first fruit [Christ] be Holy ; so are the branches [or church] Holy : joined together make one Holy Lump. Rom. 11 : 16. Thus making seven persons in the Godhead ; inseparably connected together ; for Paul says, nothing " shall be able to separate " them. Rom. 8 : 38, 39. Therefore these seven are all one ; making, not seven Gods ; but one God.

And again, fifthly, by the same rule, I will have another Divinity ; and in pronouncing my benediction say : unto the " three-fold " [Ecc. 4 : 12.] God, or " unto the Triune God," or " unto the three one God," having " three persons in the Godhead." I will have the Father for the first person, because the Bible says " Holy Father," [John 17 : 11,] " Holy one." Job 6 : 10. I will have the Son, for the second person, because the Bible says, " Holy Child," [Acts 4 : 27,] " Holy Thing," [Luke 1 : 35,] " Holy One," [Acts 3 : 14,] " Holy Seed," [Isa. 6 : 13,] and I will have the Church for the third person, because the Bible say : " Holy People," [Deut. 7 : 6,] " Holy Priesthood," [1 Pet. 2 5,] " Holy Temple," [Eph. 2 : 21,] " Holy Men," [2 Pet. 1 : 21,] " Holy Brethren," [Heb. 3 : 1,] " Holy Apostles." Eph. 3 : 5.

Hence the Father, the Son, and the Church ; three distinct, separate orders of beings ; numerically so ; numbering three ; having life in themselves severally.

The Bible positively declares, distinctly ; that each order separately is Holy ; and not only Holy, but good also : yet, I say, not making three Gods but one God ; for the Bible positively declares, that God, or the Lord “only art Holy.” Rev. 15 : 4. And it positively declares, that “there is none good but One, that is God.” Mat. 19 : 17. These three are one Holy Lump. Rom. 11 : 16. Making “one Lord and his name one.” Zech. 14 : 9. “One God.” 1 Cor. 8 : 4, 6.—“I and my Father are one.” John 10 : 30. “Your[Church] life is hid with Christ in God.” Col. 3 : 3. All one God.

Hence, as there is nothing Holy, and good, but God, [Mark 10 : 18,] for the church “is Christ’s and Christ is God’s,” [1 Cor. 3 : 23,] with propriety then, according to the Priests’ rule ; I may say “Unto the Triune God,” in my address to such a described being ; and worship him in Trinity, and Trinity in unity.”

I can find no description of a being in the Bible, whom to address as a Triune God, or a three one God, any nearer than I can find the description of a being whom to call a Triune Man, or a Three One Man. If the Soul, Spirit and Body, make one Triune Man,

Then, also, the Father, the Word, and the Holy Ghost, make one Triune God.

If that part of Abraham known as soul be one person, and his spirit and son Isaac, be an other person ; and the other part of Abraham known as body be another person, joined together make one Triune Man.

Then also that part of God known as Father, is one person, and his Word and Son Jesus, are another person ; and the other part of God known as Holy Ghost, is another person ; joined together make one Triune God.

If Abraham, Isaac, and Jacob, or Israel, three numerically distinct independent persons, made one Triune Man,

Then also God, Christ and the Church or Israel, three numerically distinct independent beings, or persons, make the Triune God,

If the Father, the Son, and the Holy Ghost make one Triune God, in Heaven. 1 John 5 : 7.

Then the Spirit, the Son, and the Blood make one Triune Man in Earth. 1 John 5 : 8.

If the Sun, the Moon, and the Stars make one Triune Orb,  
 Then, also, the Father, the Son, and the Church make one Triune God.

If the Bible presents to the understanding of man, no being as a Triune Man,

Then it presents no being as a Triune God ; for man is the Image of God.

Paul says "for the invisible things of him (God) from the creation of the world, are clearly seen, being understood by the things that are made."

I can find no Bible description of a being whom to call an "incarnate God" or an "incarnate Christ" with any more propriety than I can find a Bible description of a being whom to call an incarnate Man.

I ask, through what item among the vast variety of the visible things that are made, in the universe of God's creation can an invisible Triune God, or three one God, or an incarnate God, be clearly seen and understood ?

If the venerable council had a right to compose a creed, as they did, "establishing the proper Divinity of Christ" and the proper humanity of Christ ; and had a right to reject the use of scripture expressions as leading features of the creed, as they did, and had a right to substitute therefor, such other expressions as better suited their judgment, as they did, and then had a right to call up such select, detached, abstract portions of scripture to sustain their creed, as was most pleasing to their taste, as they claim they have,

Then most certainly, I, although perhaps vastly inferior in respect to knowledge, talent, and ability to the weakest member of that council, have as good a right as they had, to select a subject, and "compose" a creed of anti-Bible expressions, agreeable to my own judgement ; and to call up such select, detached, abstract portions of scripture, to sustain my creed, as shall best suit my fancy. Therefore, for example, in imitation of the venerable council :

Firstly, I will select a subject.

Secondly, I will declare my unwillingness "to confine myself merely to scripture terms," in defending that subject; consequently,

Thirdly, I will compose a creed, mostly of anti-Bible expressions; and

Fourthly, call up select items of scripture as proof.

Then firstly, my subject, and scheme, shall be in favor of the pursuit of that course which the mind and body would be most easily and naturally inclined to follow; consequently against the gospel plan of salvation, from the fact of the non-existence of any God.

Secondly, I would search the kingdoms of this world for expressions, with the which, when found, I would

Thirdly, compose a creed, establishing the doctrine of my scheme, or system of Divinity; and then

Fourthly, call up as proof the following select portions of scripture: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." Eccl. 11: 9. Again "his disciples came by night and stole."—Mat. 28: 13. Again, "let him that stole, steal." Eph. 4: 28. Again, "I say unto you, swear." Mat. 5: 34. Again, "But above all things, my brethren, swear." James 5: 12. Again, for "there is no God." Psa. 14: 1 & 53: 1.

But alas! what will become of my scheme of Divinity, when the objector presents the Bible to me, as a detector, and, with his lips closed, opens the Bible, and with his finger, cites me to that passage where it forbids, in my professed christian communication, the use of those enticing words of man's wisdom, which I have so ingeniously selected from the kingdoms of this world? Eccl. 12: 10, 1 Cor. 2: 4.

He also directs me with his finger, to those several explanatory portions of scripture connected with my select proof quotations above, and then retires, with his lips still closed, leaving the scriptures with me, by the which to explain scripture by scripture.

At my leisure I read as follows: "the preacher sought to find out acceptable words; and that which was written was

upright, even words of truth." Eccl. 12 : 10. Again, "and my speech, and my preaching was not with enticing words of man's wisdom." 1 Cor. 2 : 4. Again "rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth ; and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment." Eccl. 11 : 9. Again, "saying, say ye, his disciples came by night and stole him away while we slept." Mat. 28 : 13. Again, "let him that stole, steal no more." Eph. 4 : 28. Again, "I say unto you, swear not at all." Mat. 5 : 34. Again, "but above all things, my brethren, swear not." James 5 : 12. And again "the fool hath said in his heart, there is no God." Psal. 14 : 1 & 53 : 1.

I stand up as an objector, and as an opposer, (Deut. 13 : 8,) to the Trinitarian scheme of Divinity, and call it in question, notwithstanding its longevity ; its cancer like, deep rooted permanency ; and its boasted assimilation with Bible ; and present the Bible as a detector, and with my pen, cite and direct the eyes and the mind to that passage where it requires christians to let their "communication be yea, yea, nay, nay ; for whatsoever is more than these, cometh of evil." Mat. 5 : 37. Hence, any communication, composed of enticing words of man's wisdom ; wherein cannot be found for its support, "thus saith the Lord of Hosts," (1 Sam. 15 : 2,) cometh from an evil source ; therefore, as an effectual remedy and cure, for expunging and forsaking, agreeable to the above Bible rule, all the enticing words of man's wisdom, mentioned in the famous creed, which defines the Image and Likeness (Gen 1 : 26.) in which man was made, in relation to his Maker ; let my pen cite the mind to that explanatory healing balm, (Jer. 8 : 22,) "Male and Female created he them". Gen. 1 : 27.

And as an effectual remedy and cure, for expunging and forsaking, agreeable to the said rule ; all the enticing words of man's wisdom, mentioned in the creed, which defines and explains the song, or cry, of the Seraphim, and beasts, namely, "Holy, Holy, Holy," (Isa. 6 : 3, Rev : 4 : 8,) as expressly designed to represent the Deity of Christ ; let my pen



cite the mind to that explanatory healing Balm. "The Holy Seed." Isa. 6: 13, "The Lion of the tribe of Juda." "A Lamb as it had been slain." Rev. 5: 5, 6.

And as an effectual remedy and cure, for expunging, and forsaking, agreeable to the said rule, all the enticing words of man's wisdom, mentioned in the creed, defining and explaining the "three that bear record in Heaven," (1 John 5: 7,) to mean, three co-equal, co-ordinate, and co-eternal persons in the Godhead; embracing Christ as one of them; let my pen cite the mind to that explanatory healing Balm, "this is the witness of God, which he hath testified of his Son." 1 John 5: 9.

And as an effectual remedy and cure for expunging and forsaking, agreeable to the said rule, all the enticing words of man's wisdom, mentioned in the creed, which declare Christ to be "the very and eternal God" because it is written "I am Alpha and Omega, the beginning and the ending; the first and the last; the Almighty," (Rev. 1: 8, 17,) let my pen cite the mind to that explanatory healing Balm. "I am he that liveth and was dead." Rev. 1: 18. "The high and lofty One, whose name is Holy, inhabiteth eternity." Isa 57: 15.

And as an effectual remedy and cure, for expunging and forsaking, agreeable to the said rule, all the enticing words of man's wisdom, mentioned in the creed, which declare Christ the Son of God to be "the very and Eternal God," and asserting him to be embraced in the names, or name, "Lord God Almighty," (Rev. 21: 22,) let my pen cite the mind to that explanatory, healing Balm. "And the Lamb are the Temple of it." Rev. 21: 22 & 3: 21.

God says "go up to Gilead, and take Balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, and they are fallen both together." Jer. 46: 11, 12.

Again, if the members of the venerable council had a right to compose a creed, establishing the Deity of Christ, because they were brought up "at the feet of Gamaliel" (Acts 22: 3) and were mighty men—men in power; having the Keys of

the Empire, and the handling of the law,

Then I claim to have as good a right to compose a creed establishing the Baalty of Christ because I came up, in the chimney corner of a log house; and am a mite in the world, as to power and knowledge.

Yes I claim to have a better right to have a scheme or Divinity establishing the proper Baalty of Christ; because that my Baal is a Bible name, and their Deity is not. History declares that both Baal and Deity are alike Gods; and in addition to History testimony, I have the Bible on my side, defining Baal to be a God (1 Kings 18 : 27,) and they have not.

Where can there a Father be found who would delight in having an only begotten Son called an Image? Is it not the imperative command of the Bible, at the present day, to every Christian, to "go up into Gilead (or scripture) and take Balm (or scripture language) O virgin, the daughter of Egypt : (or the chosen out of a wicked world) in vain shalt thou use many medicines; (or Deities, or Baals, or Creeds, or Divinities, or perverted Gospels) for thou shalt not be cured." Jer. 46 : 11.

If Christ, as the Priests say, did not "come forth from the Father," in such a manner as to become a separate being from God, John 16 : 27, 28, 30.

Then also by the same rule I say Christ did not "come forth" out of the stem of Jessie, in such a manner as to become a separate being from Man, (Isa. 11 : 1, Num. 24 : 17) and that the children of Israel did not come "forth out of the land of Egypt," in such a manner as to become a separate people from Egypt. Lev. 25 : 55.

If Christ, as the Priests say, be the very and Eternal God, because as he is called God in the Bible, Hosea 1 : 7, Mat. 1 : 23, John 20 : 28, Acts 20 : 28, Rom. 1 : 1, Heb. 1 : 8, 1 Tim. 1 : 11, & 3 : 16.

Then also by the same rule I say, Christ is the very and finite Man of time, because he is called Man in the Bible.—Mat. 9 : 3, John 4 : 29, & 7 : 46, & 9 : 33, Acts 17 31, 1 Tim 2 : 5.

The Bible says nothing about Christ being "the very and Eternal God." Who knows any thing more about him than

what the Bible says ?

When I say Priests, I mean Trinitarian Priests ; those who are Doctors of, and Doctors in Divinity ; those who stand in the same relation to the Deity, or to the Triune God, as the Christian does to Christ, or to the Eternal God.

If Christ, as the Priests say, be the very and eternal God, because the Bible says, " In him dwelleth all the fulness of the Godhead bodily," Col. 1 : 19 & 2 : 9,

Then also by the same rule I say, that christians are the very and eternal God, because the Bible says they are " the fulness of him that filleth all in all ;" and may come " unto the measure of the stature of the fulness of Christ ;" and " be filled with all the fulness of God." Eph. 1 : 23 & 3 : 19 & 4 : 13.

If Christ, as the Priests say, be the very and eternal God, because he wrought Miracles, John 11 : 47, Acts 2 : 22,

Then also by the same rule I say, that Moses and the Apostles are the very and Eternal God, because they wrought Miracles, Ex 7 : 9. 10, Acts 4 : 16 & 6 : 8.

If Christ, as the Priests say, be the very and Eternal God, and that this very and Eternal God suffered and died on the Cross, as an Infinite Being ; making an Infinite atonement for sin, because the Bible says he was " quickened by the spirit," 1 Pet. 3 : 18,

Then also by the same rule, I say Christ is the very and finite Man of time, and that this very and finite Man of time suffered and died on the cross as a finite being, making a finite atonement for sin : because the Bible says he " was put to death in the flesh." 1 Pet. 3 : 18.

If Christ as the Priests say, be the very and Eternal God, and as such purchased the Church " with his own Blood," because the Bible says " Feed the church of God, which he hath purchased with his own blood," Acts 20 : 28,

Then also by the same rule I say, that Christ is the very and finite Man of time, and as such " will judge the world," because the Bible says that God " will judge the world in righteousness, by that man whom he hath ordained." Acts 17 : 31.

If Christ as the Priests say, be the very and Eternal God.

without a beginning, existing eternally the same yesterday, to day and forever,

Then Jesus Christ talks a language which I do not understand, when he says, I am Alpha. I am the beginning. I am the first. "Ye also shall bear witness, because ye have been with me from the beginning." And again, "These things I said not unto you at the beginning, because I was with you." John 15 : 27 & 16 : 4. Luke and certain ministers, also talk a language which I do not understand, when they say they had a perfect understanding, and were eye witnesses of all things from the very first, from the beginning, (Luke 1 : 2, 3) when "Jesus began both to do, and to teach." Acts 1 : 1.—Christ says, that he himself is Alpha, is the beginning, and is the first ; and if he did not have a beginning, as well as his Gospel, and his ministry, then I am ignorant of language, and of the import of language.

The Eternal God never uses such language as this respecting himself.

If Christ as the Priests say, possess two natures, or is composed, or made of two natures ; the one a divine nature—which is the very and Eternal God, or the self-existent God ; and the other, a human nature, which is very man ; and that all the correspondence which the Bible represents, as passing between the Father and Son, or between God and Christ ; means nothing more or less than the correspondence between these two natures ; as in the following example, "These words spake Jesus, and lifted up his eyes to Heaven and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee," (John 17 : 1,) means nothing more or less, than the praying of his human nature, to his divine nature,

Then also, if this assertion be true, I say that Christ's human nature in every sense of the word, had, at least for a time a co-equal existence with his divine nature "before the world was," and was glorified by it, at least for a time, if not eternally "before the world was" for if his human nature did not exist before the world was created ; it could not certainly have been glorified by his divine nature, before the world was.

Hence as a test, let the following words of Jesus suffice, "And now, O Father, glorify thou me with thine own self,

with the glory which I had with thee before the world was." John 17 : 5.

It appears scripturally evident from this prayer of Jesus, the undivided Christ, that he was glorified with his Father, not only before the world was, but also for a time after the world was; both of which times he was glorified while he was in a secret place; hid in God; hid in Man; hid from Angels; him from Devils; hid from the world; hid from ages; and hid from generations.

And that by coming forth from the Father, or coming out from God, thus coming into the world, thereby (speaking after the manner of men) he disgraced and dishonored himself, by submitting himself to be set at naught, despised, buffeted and spit upon by man; by coming to his own brethren, his Father's covenant people, and vineyard; and submitting to their hardness of heart in refusing him a place to lay his head—by permitting himself to be tempted by the Devil, and to be numbered with transgressors.

And when his work on earth was finished and done he then requested and prayed that his Father would glorify him again with the glory which he had with him before the world was. In answer to which prayer, his Father, instead of again hiding him in himself to receive the glory, exalted him to be a Prince and a Saviour and seated him down at his own right hand, on his Throne, there to receive the Power, the Riches, the Wisdom, the Strength, the Honor, the Glory, and the Blessing. Rev. 5 : 12.

If Christ, as the Priests say, be the very and Eternal God, and created the world himself, because the Bible says, "All things were made by him," John 1 : 3,

Then also by the same rule, I say that the preachers are the very and Eternal God, and save them that believe, because the Bible says, "It pleased God, by the foolishness of preaching to save them that believe." 1 Cor. 1 : 21.

Here in these two parallels, mark distinctly, the use of the preposition, by; and also notice definitely its phraseology, relative standing, and connection in the following parallels.

If Christ as the Priest say, be the very and Eternal God, and upholds all things himself, because the Bible says, that



Christ upholds "all things by the word of his (God's power,) Heb. 1 : 3,

Then also by the same rule, I say that Moses and Aaron are the very and Eternal God, and led the children of Israel out of Egypt, because the Bible says that God led his "people like a flock, by the hand of Moses and Aaron," Ps. 77 : 20.

If Christ, as the Priests say, be the very and Eternal God, and bestows or delivers grace and truth himself, because the Bible says, "Grace and truth came by Jesus Christ," John 1 : 17,

So also by the same rule I say, that Moses is the very and Eternal God, and gave the law himself because the Bible says "The law was given by Moses." John 1 : 17.

The Bible universally makes a plain, positive distinction between the cause, the means, and the effect.

It declares positively that not only all things are of God by means of Jesus Christ ; but also that the holy church is of God by means of Jesus Christ ; its language is "But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor 8 : 6.

If Christ as the Priests say, be the very and Eternal God,

Then I say this very and Eternal God speaks to us directly without means, in these modern times. But the Bible says that God "hath in these last days, spoken unto us by his son," Heb. 1 : 2.

So also by the same rule, I say that the Prophets are the very and Eternal God ; and that this very and Eternal God spake to our Fathers, directly without means, in ancient times.

But the Bible says that God "spake in time past unto the Fathers, by the Prophets." Heb. 1 : 1.

Here, at one time God spake "by the Prophets," and at another time God spake "by his Son" or Christ. Now, if in the one case, the Son or Christ, is the very and Eternal God, then it is an incontrovertible as scriptural a fact, that the Prophets in the other case, are the very and Eternal God.

If Christ as the Priests say, be the very and Eternal God, because the Bible says, that God will have mercy upon, and

save Judah "by the Lord their God,"

So also by the same rule I say that the Bow, the Sword, the Battle, the Horses and the Horsemen are the very and Eternal God, because the Bible says that God will not save Judah "by Bow, nor by Sword, nor by Battle, by Horses, nor by Horsemen."

According to the Priests' rule, the preposition by, means nothing, by way of identifying the means, by which God works, and saves ; of necessity it follows, that it means nothing by way of defining the means or things by which God does not work and save. Hence the Lord God, (meaning Jesus Christ, who is here called Lord God,) (Mat. 1 : 23, Acts 20 : 28, Heb. 1 : 8) together with the Bow, the Sword, the Battle, the Horses and the Horsemen, promiscuously, become the very and Eternal God together.

If, according to the Priests' rule, the Lord God, the Bow, the Sword, the Battle, the Horses and the Horsemen be the very and Eternal God : Who is that Being that said, at some future time "I will have mercy upon the House of Judah, and will save them by the Lord their God ; and will not save them by Bow, nor by Sword, nor by Battle, nor by Horses, nor by Horsemen." Hos. 1 : 7.

If Christ as the Priests say, be the very and Eternal God, because the Bible says " his name shall be called the mighty God," Isa 9 : 6,

Then also by the same rule, I say that the church is the very and Eternal God also ; because the Bible positively says that "your life is hid with Christ in God," (Col. 3 : 3,) and that "ye are Christ's, and Christ is God's." 1 Cor 3 : 23. Hence to carry out the Priests' scheme to a fair conclusion ; the very and Eternal God is composed of Father, Word, Holy Ghost, Son and Church ; who was hung "on a Tree," (Acts 5 : 30) or to use their own words, "God, the Mighty Maker died;" thereby leaving time and eternity without a living God during three days and three nights. Matt. 12 : 40. "Be astonished, O ye heavens at this," for "the Priests said not, where is the Lord ?"

The Bible, I believe no where says or even intimates that Christ, or Jesus, or the Son of God, made the worlds and all

things himself; but declares to the contrary in plain language, that God "made the worlds" and "all things by him" "by whom" and "for whom." Heb. 1 : 2 & 2 : 10. And that at the same time, when God made all things by him he was "hid in God," as a mystery. Eph. 3 : 9. And after that time, until "the fulness of time was come" (Gal. 4 : 4,) during a period of 4000 years he "was not made known to the sons of men," (Eph. 3 : 5,) but "was hid from ages, and from generations," Mat. 1 : 17, Col. 1 : 26,

By the same rule of the Priests, Man also is the very and Eternal God, because the Bible says God will judge the world "by that man whom he hath ordained." Acts 17 : 31.

By the same rule of the Priests, the east wind is also the very and Eternal God, because the Bible says, "The Lord caused the sea to go back, by a strong east wind." Ex. 14 : 21.

If the east wind itself caused the sea to go back, then also Christ himself caused the world to be created.

If Christ as the Priests say, be the very and Eternal God, because the Bible says, "I and my Father are one," John 10 : 30,

So also by the same rule, I say that the church is the very and Eternal God, because the Bible says, "That they also may be one in us." John 17 : 21. And that the wife is the very husband, because the Bible says they are "one Flesh." Mat. 19 : 6.

If Christ as the Priests say, be the very and Eternal God, because the Bible says "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God," John 1 : 1, 2,

Then also by the same rule, I say that the disciples existed co-eternal with, and were co-partners with the very and Eternal God in Eternity, because Christ says "ye have been with me from the beginning." John 15 : 27.

The Priests say that Christ "descended from the Father, by an eternal generation." (creed.)

The Bible says that Christ "came forth from the Father," (John 16 : 28,) by "the Holy Ghost." Luke 1 : 35.

Hence "an eternal generation" stands in the same relation

to the God of the scheme of Divinity, as the Holy Ghost does to the God of the Bible ; therefore as the Priests would have it, Christ, the very and Eternal God, “ descended from the Father of the scheme of Divinity—from the Triune God—from the Three One God—from the Supreme Being—from the Supreme Deity—from the Eternal Sovereign of the skies, by means of “ an eternal generation.”

And as the Bible would have it, Christ “ proceeded forth and came from God,” (John 8 : 42) by means “ of the Holy Ghost.” Mat. 1 : 18.

Let us as a test, read the Bible, in accordance with the scheme of the Priests thus, the book of the eternal generation, of the Eternal Son of God, or thus, the book of the eternal generation of Jesus Christ, whose humanity, human nature, manhood, and incarnation was the Son of David ; and whose divinity, divine nature, and Godhead is not only the very and Eternal Son of God, begotten by an eternal generation ; but is the very and Eternal God himself ; thus dividing Christ. The Bible language is “ The Book of the Generation of Jesus Christ the Son of David,” (Mat. 1 : 1) and “ the Son of God,” Mat. 14 : 33.

These Priests are very good imitators of Ephraim ; they “ frame to pronounce ” Bible language, as near as the Ephraimites did, “ Shibboleth ” when they said “ Sibboleth.” Judg. 12 : 6. They “ frame to pronounce ” God, but say Deity.—They frame to pronounce the Son of God, but say the very and Eternal God. They frame to pronounce Bible, but say Theology. They frame to pronounce the Law, the Prophets and the Gospel, but say Divinity. And they frame to search the scriptures, but study Divinity.

I can perceive no difference of a fair comparison with Bible, between that spirit which teaches the Priests to adopt and advocate that scheme which makes Jesus Christ to be a Being who actually existed before the days of the Virgin Mary, without flesh ; from that spirit which teaches them to confess “ not that Jesus Christ is come in the flesh ” (1 John 4 : 3,) since that time ; they are alike spirits of “ antichrist ; ” there is no more good resulting from a belief in the former, than there is from the denial of the latter, because Christ is made

of Flesh, Soul and Spirit; and without either there is no Christ. Hence, I deem it advisable, and it is the only spiritual method, to commence talking about him, when and where he was first promised, (Gen. 3: 15,) and trace the Typical persons, the Typical places, the Typical things, and the Prophecies concerning him to his actual beginning; when he began to have flesh, soul and spirit; by coming forth from God, and from Man, and began to have life in himself, and began to do and to teach; and began to manifest his holiness, his glory, and his power; in the manger; in the midst of the Doctors; in the open world; on the cross; in his ascension to Heaven; and in the comfortor which he sends to his followers, from the Father; accompanied with an assurance, and a promise, that where he is, they shall be also.

About the truth of all which, there can be no scriptural dispute; and those who are willing to submit themselves to be taught by his law, and led by his spirit, may be assured will find enough about which to talk during man's appointed time, without any longer continuing to sound and fathom useless mysteries, which have hitherto held no water.

But in thus talking, thus preaching, and thus spelling and pronouncing the Bible language "Shibboleth" there is a cross—a cross to man's corrupt heart—a cross to his selfish disposition—a cross to his worldly fame and honor—and a cross to all that is near and dear to the old man. Eph. 4: 22. And is a subject not well pleasing to the powers of darkness, because it divests them of any praise, glory, or honor of its invention; thereby giving no "praise to the Devil." Eph. 4: 27.

If Christ be the very and Eternal God, as the Priests say, because the Bible says, "For they (all) drank of that spiritual rock that followed them; and that rock was Christ," 1 Cor. 10: 4,

Then, I say by the same rule that if Christ be the very and Eternal God, that the Bread is the very and Eternal God also, because the Bible says, "this is my body." 1 Cor. 11: 24.

Hence, if Christ be the very and Eternal God, and the Rock being the Spirit of Christ, and the Bread the Body of Christ; therefore the Rock and the Bread are the very and Eternal God.



If the former doctrine be true, that the Rock was actually and visibly Christ, then the Fathers did not die in faith, but by sight; and that scripture is made void, which says "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them." Heb. 11 : 13. The latter being true also, in order; those who eat Bread, actually eat the Body of Christ; and cannot die in faith, in the belief that Christ has come; because faith would be swallowed up in sight.

.According to the Priests' scheme of Divinity, the use of the preposition 'by' does not serve to express a distinction or relation between the cause, the means or agent, and the object or effect; but leaves, notwithstanding its use, God and Christ and the Church to become the very and Eternal God; the Creator of all things; and is summed up in a "Sibboleth" explanation of the following passage,—“But to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Cor. 8 : 6. I say by an explanation resembling its true meaning and language, as near as “Sibboleth” represents “Sibboleth” in spelling and pronunciation.

God, at the end of time “will judge the world in righteousness, by that man whom he hath ordained.” Mat. 25 : 31, Acts 17 : 31, Rom. 2 : 16.

Such abandoned perversion, and profligate use of plain and familiar Bible language, and Bible meaning, as is exhibited in the above scheme of the Priests, by hewing the Word out of God, and substituting the Lord Jesus Christ, the Son of God, and the Son of Man, in its stead, would, scripturally considered, disgrace the pen of the most abandoned Infidel; and be enough to sicken the soul of an understanding Bible Christian, in view of its Heaven insulting attitude.

“The Priests said not where is the Lord? and they that handle the law knew me not; the Pastors also transgressed against me, and the Prophets prophesied by Baal, and walked after things that do not profit. Hath a nation changed their Gods, which are yet no Gods? Be astonished O ye Heavens at this!”

“And now, O ye Priests, this commandment is for you, if

ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal. 2: 1, 2.

If the Eternal God and the finite man of time, be two contending parties; and if either of these parties died, the necessity of a settlement, or cause of mediation, was dissolved, at least for a time; Hence the propriety of a mediator is suspended by death; because it is impossible to effect a settlement between a living and a dead party.

Moreover, a Being who is exclusively the Eternal God of Eternity, or the finite man of time, cannot, in Bible language, be a Mediator between God and Man, because a Mediator must first be a middle being; alike resembling both parties; and bearing the form of both; in order to qualify him to fill a Mediatorial seat, and discharge the duties of a Mediatorial office; or else he must be a being related to neither party.

How appropriately and how plainly, and how familiarly, and how beautifully, and how solemnly does Bible language present a Mediator to the understanding of man, through the medium of the visible things that are made, as an undivided Christ; numerically removed from—separate from—and distinct from both parties, having life in himself, who came out from God. (John 16: 27,) and came forth from man.—Isa. 11: 1. Who is the seed of God, (Gal. 3: 16,) and the seed of Man. Gen. 3: 15. Who is the Son of God, (Mat. 27: 54,) and the Son of Man. Mat. 26: 24. Who is the Image, the Form, and the Brightness of God, (Phil. 2: 6, Heb. 1: 3,) and the form, the fashion, and the likeness of man. Phil. 2: 7, 8. Who is called God, (Acts 20: 28,) and is called man. Mark 15: 39. Who is the Mediator between God and man. 1 Tim. 2: 5. Who is the "very Christ" that suffered and died on the cross. Mark 15: 37. Who arose again from death. Mat. 28: 6, Rom. 10: 9.—And who is now seated down on the right hand of God, exercising a Mediatorial office between the two contending parties from whom he came forth.

How lamentably contrasting is the language of the Priests from this; they say that Christ the very and Eternal God was slain "and hanged on a tree"—that "God the Mighty Maker died" (Watts) was slain and hanged on a tree—that the humanity or human nature of Christ was slain and hanged on a tree—that the incarnation of Christ was slain and hanged on a tree—that the incarnate God was slain and hanged on a tree—that the manhood of Christ was slain and hanged on a tree—that the God-man mediator was slain and hanged on a tree—that Christ the Eternal Son of God was slain and hanged on a tree—and that Christ the self-existent God was slain and hanged on a tree.

The Bible language is, "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree." Acts 3: 26, & 5: 30. This same Jesus, the Bible says "is the very Christ." John 7: 26.

The Bible gives no account that "the Eternal God" (Deut. 33; 27,) ever had any blood to shed, by the which to purchase a church; or that he ever had any flesh or blood of any quality or description. It says "Feed the Church of God, which he hath purchased with his own blood." Acts 20: 28. In this passage, Christ the Son of God is called God agreeable to the prediction of Isaiah. Isa. 9: 6.

That this Blood is not the Blood of the Eternal God; but to the contrary, that it is the Blood of Christ, the Son of the Eternal God, the Bible positively declares as follows: that "the Father who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his Blood." Col. 1: 12, 13, 14, 20, Eph. 1: 7. Again, "How much more shall the Blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." Heb. 9: 14. Again, "Elect according to the foreknowledge of God, the Father; through sanctification of the spirit, unto obedience, and sprinkling of the Blood of Jesus Christ." 1 Pet. 1: 2. And again, speaking of the Lamb it says "Thou wast slain, and hast redeemed us to God, by thy Blood." Rev. 5: 9.

Ye Priests, how do you think it looks in the view of Heaven to

hear sinful man, a vapor in creation, professedly in the name of God, proclaiming from pole to pole, that about which the Bible says nothing—proclaiming that Christ possesses a divine nature, and a sinless human nature; thereby, by the use of the two adjectives Divine and Human, qualifying the Son of God—the Holy One of God—the brightness of the glory of Heaven; bringing him down from the midst of the throne of God; and reducing him to a level with man—with the church who, the Bible says might be partakers of the divine nature, (2 Pet. 1: 4,) and with Adam before he sinned, who the Priests say, possessed human nature. (Creed.)

No wonder that Jeremiah opened his mouth, and prophesied, saying, “Be astonished O ye Heavens at this” for “the Priests said not where is the Lord?”

The “Word” which is one fourth part of the head, being thus left out, by the Priests, leaves a monstrous hole or broken place in the Cistern, so that it can hold no water.

Had the venerable council took the four words which composed the song, sung by the combined Hosts of Heaven and Earth, to him that sitteth upon the throne, and unto the Lamb, as expressive or as representatives of the number of persons in the Godhead, instead of the three words Holy, Holy, Holy, sung by the seraphim and beasts, (Isa. 6: 3, Rev. 4: 8,) which words are “Blessing, Honor, Glory, Power,” (Rev. 5: 15,) and had numbered and named the persons in the Godhead accordingly, and had acted with a little more deliberation, and not have suffered themselves to have been hurried quite as fast by the Devil to finish their Cistern, and send it abroad for use, they might have discovered this omission of one person; had it been inserted at the time with a trifling variation in the order, or position in which the persons stand in relation to each other, by placing the Son as the last person; as the Son, in the order of scripture, was begotten by the Father, through the medium of the Holy Ghost, in accordance with the willingness of the word; and had they, instead of selecting the more familiar anti-bible name ‘Deity,’ which the heathen say is a God (history) by the which they named the three persons in the Godhead, taken collectively; sought out and selected the Bible name “Baal” which Elijah says “is a

God," (1 Kings 18: 27,) by the which to have named the four persons in the Godhead here proposed, the creed would then have presented a much more candid, impartial and splendid appearance; at least by one-quarter; and have reflected a proportionable greater degree of light on the intelligence, and skillfulness of its venerable authors.

But it then would have been a broken Cistern.

In this revised scheme the creed is rendered visible thus, (all the changes variations, and expressions, are understood to apply to this, as well as to the other; and defended by the same energy, mystery, and all one.)

The Father—Blessing—Fountain of Divinity—one	Independent God—first person . . . . .	1
The Word—Honor—Spirit of the Fountain, and	derived from it—one Independent God . . . . .	2
The Holy Ghost—Glory—body of the Father and	Word, and derived therefrom—one Independent	3
The Son—Power—co-equal and co-eternal with the	first three, and derived therefrom—one Independent	4

Making not four Gods, but one quadruple God, or one  
supreme Baal, thus . . . . . 1

In whose Godhead are four co-equal, co-eternal, and co-ordinate persons unto whom, according to the Trinitarian rule, may be sung the following doxology:

Parody { To God the Father, God the Word.  
And God the Holy Ghost and Son,  
The four in One, be glory given,  
By all on Earth, and all in Heaven.

Or thus,

Honor to the Almighty Four,  
And everlasting One,



All Glory to the Father be,  
 'The Spirit Word and Son.

11th. That as the creed recognizes in it the word "Sovereign," a prominent leading feature in the exercise of its power, let us canvass it and see to what it amounts.

The Poets say,

"Hail Sovereign love that first began." [Goddard.]

"His Sovereign power without our aid," [Watts.]

"Amazing works of Sovereign Grace," [Watts.]

"A Sovereign balm for every wound." [Watts,]

Which Sovereign love, Sovereign power, Sovereign grace; and Sovereign balm, are, I suppose, the attributes of the Deity, and administered only by the "Eternal Sovereign of the skies." [Watts.]

I must confess my ignorance of any intimation of the least knowledge, that such a Sovereign of the skies any where has a being, unless it be "the Prince of the power of the air, the spirit, that now worketh in the children of disobedience" (Eph. 2: 2,) or unless it be that imaginary Triune God; or that fabulous Supreme Deity, whom that venerable council, has "set up in the plain of Dura, in the province of Babylon" or at the city, Nice, in the country of Bithynia; as an object before whom, at "the sound of the" creeds; of the principles; of the Lo here; of the Lo there; and of contending about meats, and drinks, and dress; the christian church must "fall down and worship." Dan. 3: 1, 15.

The Bible says nothing about such a Sovereign, or his Acts; it simply says "By Grace are ye saved through Faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." Eph. 2: 8, 9.

The same plain Bible distinction is made in relation to the Love, the Power, and the Balm aforesaid.

A real Sovereign, who exists not in fiction, is one who is supreme in Power; as a Supreme Lord; a King, a Monarch, a Prince, an Emperor, or the Pope, whose Sovereign Power, Sovereign Grace, Sovereign Love, and Sovereign Balm, affects only the bodies of their subjects; by either liberating them from confinement, or by pardoning them for crimes committed against the laws of the land. But that

Grace, that Power, that Love and that Balm, which effects, and saves the soul is only the gift of God.

Lamentable is the condition of that soul which builds its hopes of Heaven on a foundation as sandy as the Grace of any Sovereign!

The words, Moral and Human, are also very prominent features of the famous creed; under whose auspicious mantles the self-esteemed individual can, without sustaining any cross by his corrupt nature; say I am a moral agent; I fear thee "because thou art an austere man." I "render therefore unto Cesar, the things which are Cesar's; and unto God, the things which are God's." I am a human being; "when saw (I) thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "All those things have I kept from my youth up." I am also a moral being; I belong to, and am a member of the human family; "What lack I yet?" Mat. 19: 20 & 22: 21 & 25: 44, Luke 19: 21.

But under the thunderings of Mount Sinai; when the condemning sentence of the law, is made known; the self-humbled individual dare not then say, he is a moral, or a human being; but, bearing a heavy cross, says "O wretched man that I am;" I am full of "wounds, and bruises, and putrifying sores." "In my flesh dwelleth no good thing." I have "been going astray" from my youth up; therefore, "God be merciful to me a sinner." Isa. 1: 6, Luke 18: 13, Rom. 7: 18, 24, 1 Pet. 2: 25.

The scriptures recognize no being in the vast universe of God's creation, in any state or condition whatever, as a moral, or a human being.

-A further consideration and examination of the materials of which the Great Mammoth Cistern is built, by way of exposing them to view, in their true character, and tendency, is deemed by me superfluous and unnecessary; for all of them come forth from corrupt fountains, having invariably "cast up mire and dirt" in their progress, in the christian church, and will finally be burnt up with the chaff, the tares, and the dross.

A further consideration of them, would be like protracting the condemnation of a counterfeit bill, or spurious coin, by

pointing out and explaining the defects of its items, when at first view its general features, and complexion self-evidently condemns itself.

To pursue and follow the creed, by its expressions, through all its wanderings and strayings from the Bible road, would be like following a serpent by his meandering and coiling trail ; or like pursuing a flock of quails in a light snow, by their divergent, diagonal, and retrograde tracks. Notwithstanding the blindness of the means, which leads to the serpent and quails ; yet a faint hope may be indulged of their being eventually overtaken. But hopeless is the case of ever obtaining happiness and Heaven, through the medium of "the belief in the doctrine of the Trinity" which the creed says "is an essential article of the christian faith."

With one superficial glance, if the Bible be true, and if History be true, and if observation be true ; the whole system of Divinity ; containing the doctrine of the Trinity ; embracing a Supreme Deity ; can positively be circumscribed by the tenant of Morality—can easily be detected with assiduity—can plainly be seen inconsistent by comparisons of familiarity—can forcibly be distinguished from Bible truth, by experimentality—can unerringly be known as antibible, by its duplicity—can incontrovertibly be condemned by its originality—can clearly be distinguished from Bible doctrine from its cold activity—can lucidly be discerned by its evil effects in society—can unequivocally be traced by its stagnation to christianity—can justifiably be condemned by its sovereignty—can certainly be defined by its denominational mutability—can easily be detected by its boasted plurality, made of personality ; swallowed up in co-equality, and hid in the Deity. Hence,

Its beginning, was wholly, after the close of the third century.

Its habitation is only, in a backsliding christianity.

Its delights consists chiefly in a contentious publicity.

And its end will come surely at the close of Mortality.

For there are no traces of it in the Bible ; and History, so far as I am acquainted with it, gives no description of it before the commencement of the fourth century : I never read any account of its existence among the Heathen Nations of the

earth in any age either East, West, North, or South. I never saw, heard or read of any symptoms of its influence upon the mind of that Individual who was rejoicing in the prospects of a blessed immortality : I have never heard or read of its being addressed by the beggar, or the publican : I have never heard or read of its being mentioned by him who was in perils and ready to perish : I can perceive no intimation from any source whatever that it any where exists one hair's breadth ahead of the present moment.

Lamentable the tale ! Disgraceful to the christian Profession !! It is to be found only in the embraces of him who has "forsaken the fountain of living waters" and says not "Where is the Lord ?" And in him whose profession only in the belief of christianity leads him to boast of possessing a superior knowledge of that fountain ; thanking God that he is not as the publican, or poor heathen. Luke 18 : 11.

Thus joined hand in hand they have hewed them out a Cistern, a broken Cistern, "that can hold no water."

This is the "King" whom they made to "judge" them "like all the Nations," (1 Sam. 8 : 5,) whom they worship for no better reason than to be in fashion with "all the Nations." Deut. 13 : 6, 7, 8.

"Hath a Nation changed their Gods, which are yet no Gods? Be astonished O ye Heavens at this, and be horribly afraid, be ye very desolate saith the Lord." For as it is written, "surely our Fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make Gods unto himself, and they are no Gods?" Jer. 16 : 19, 20.

12th. That this Mammoth Cistern is not only a broken Cistern, but also a rotten Cistern ; it is neither fit for the fire, nor to be cast before swine ; much less to be named in a professed christian land, as we shall presently see.

There are but three main pillars on which the Trinitarian doctrine stands ; corresponding with the number of persons in its "scheme."

From one quotation, each of those pillars are called by the same name, to wit, "Holy, Holy, Holy." Isa. 6 : 3, Rev. 4 : 8. From another quotation each of them is called "Lord God Almighty." Rev. 4 : 8 & 21 : 22. And from another quo-

tation ; or rather from a perverted quotation they are called "Father, Son, and Holy Ghost." 1 John 5 : 7. In this last quotation, the Trinitarians follow the example set by the serpent, in his quotation of scripture to the woman ; in which quotation, he omitted naming that tree which stood "in the midst of the garden." Gen. 2 : 9 & 3 : 1.

In the like manner also the venerable council, not only omitted naming the "Word" which stood in the midst of the record in Heaven. 1 John 5 : 7. But so far, as they had power, dug it up by the roots and cast it out of the garden, or record, or Bible : and then dug up another tree, named the Son of God, and planted it in its stead. Thus extracting one third part of the record in Heaven, or one third part of God ; and laying it aside ; and to fill up the wound, placed a being, called the Son of God.

This Cistern perfectly answers the description which Jeremiah gave of it, in another point of view, besides that heretofore considered. God by Jeremiah says, "For my people have committed two evils ; they have forsaken me the fountain of living waters, and hewed them out Cisterns, broken Cisterns, that can hold no water."

God's people, or the ancient christian Fathers, after forsaking him ; went to work and hewed the "Word" out of God, thereby putting asunder the Cistern which contained the fountain of living Waters : and then hewed God's Son out of the place in which it was his prerogative to move as mediator, with whom to repair God ; so that out of two living, durable, holy Cisterns, that afforded living waters, they hewed out the foundation upon which they built the Great Mammoth Cistern, whose God they called "the Triune God ;" foreseeing the evils which would result from this change of "their Gods," for want of a command to worship him ; they very thoughtfully embodied in their creed the following clause "That the belief in the doctrine of the Trinity is an essential article of the christian faith."

Hence, in the light of the creed ; by means of that "essential article of the christian faith," which the Bible does not contain ; God, his Son, and the Bible, are all formally rendered hewed "out Cisterns, broken Cisterns, that can hold no water."



"Isaac spake unto Abraham his Father, and said, behold the fire and the wood; but where is the Lamb for a burnt offering. And Abraham said, God will provide himself a Lamb for a burnt-offering." Gen. 22: 7, 8.

Constantine said to Bishop Acesius, on his refusal to subscribe to the famous creed under consideration; "set up a Ladder, Acesius, and climb up to Heaven by yourself."—(History.) Intimating thereby, that as for himself, and the majority of his venerable council, they would climb up to Heaven on "the belief in the doctrine of the Trinity," which they had "established" and set up, as "an essential article of the Christian faith."

The Bishops or "Priests said not, where is the Lord?" neither did they say "where is the Lamb," but preached or rather in substance "propheied by Baal," (Jer. 2: 8) saying, where is the Deity? Where is the Deity of Christ? Where is the Divinity of Christ? Where is the humanity of Christ?

Isaac said "Where is the Lamb?" We will ask the same question by saying, where is the Lamb? by the which to "climb up to Heaven." The creed says he is one in the Trinity; he is hid in the Godhead: he is the very and Eternal God; he is the Supreme Deity.

Notwithstanding the creed has his name and a person which it calls his; sanctioned and established by the signatures of 318 veteran Bishops; and guarantied by the name of the christian Emperor Constantine; yet we are unwilling to rest the question on a foundation so sandy; we repeat again, and say, "where is the lamb?" "Abraham said God will provide himself a Lamb." "And Abraham lifted up his eyes, and looked, and behold, behind him a Ram caught in a thicket by the horns." Gen. 22: 13.

Let us imitate Abraham by lifting up our eyes, and behold; and see whether the Bible has prepared itself a Lamb, and look too before the Devil shall lead us so far away from the fountain of living waters; as to be under the necessity of looking behind us, and of finding him caught in the thicket of a selfish disposition.

And first, let us examine and see about what the seraphims were crying when they said "Holy, Holy, Holy, is the Lord

of hosts." Isa. 6: 3.

This song was addressed to "the Lord sitting upon a Throne." Isa. 6: 1.

Undoubtedly, the word, "Holy" was repeated three times in honor of each of the three inseparably connected parts, by which God has been pleased to distinguish himself, and to reveal himself, called Father, Word, and Holy Ghost, which constitute God; the same as soul, spirit and body do, Man.

The Song was short, but conveyed more than a world can comprehend; and attended with more power, than can be produced by Earth and Hell combined. It was not a sound that died emptily away upon the ears of Isaiah, void of substance, and void of meaning. It so penetrated into his soul his spirit and his body, as to divest him of unbelief, self and pride, and enabled him to bring distant objects nigh, and to penetrate 758 years into a trackless futurity, and there clearly to discover the beginning of a Being whose actual existence then was unknown, it was "the Holy Seed" that shall be.-- The Seraphims then were singing or crying about "The Holy Seed"—"The Holy Seed" then, that "shall be" was the subject of their song. The dawning glory of that "Holy Seed" appeared in the vision of Isaiah to fill "the whole earth." Isa. 6: 3, 13.

John, in answer to the question "who is the Son of Man?" says "these things said Esaias when he saw his glory, and spake of him." John 12: 34, 41.

Isaiah, as if unwilling to have the exact period of time left indefinite, in which the Holy Seed, the substance of such brilliant glory, should make its appearance, asks the Lord of Hosts whom he then saw sitting upon a Throne the question "How Long?" (Isa. 6:1,5,11) as if he had asked "How Long" before Heaven and Earth will actually be lighted up with the Lamb, (John 1: 9, Rev. 21: 23,) or with the glory of "The Holy Seed," "the substance" of God and of Man?

And again secondly we ask "where is the Lamb?" where does the Bible say he is to be found? It says that Mary "was found with child of the Holy Ghost." Mat. 1: 18. He is next found to be a Being by himself, having actual life in himself. John 1: 4. "The Holy Seed" "come forth from

God " and from Man ; became a separate Being by himself. The "Holy Seed"—The "Holy Child"—The "Holy One"—The "Holy Thing"—The "New Thing"—The "Lamb of God." At this time, is the beginning of his actual existence ; being 4000 years after the beginning of the world ; and 758 years after Isaiah saw the glorious dawn of his actual existence. He, by means of his being thus so far removed or separated from the two fountains from whence he came forth, was called by the above names—names, by which no being before existing was known.

He is next found in a manger wrapped in swaddling clothes Luke 2 : 7.

As soon as the tidings of these things were published abroad in Heaven and Earth, suddenly " a multitude of the heavenly host" began to praise him who sat upon the Throne "saying glory to God in the highest, and on earth peace, good will toward Men." Luke 2 : 13, 14, 20.

Thus Heaven and Earth were united in " glorifying and praising God, for the first time, about another Being who then was "lying in a Manger" it was "The Holy Seed," "A New Thing," (Jer. 31 : 22) " The Lamb of God." John 1 : 29, Mal. 2 : 15.

We find him when eight days old, called Jesus a name which the Angel gave him "before he was conceived," (Luke 2 : 21, Mat. 1 : 21) a name by which no Being before existing was ever known.

When twelve years old we find "him in the Temple, sitting in the midst of the Doctors." Luke 2 : 46.

When "about thirty years of age" we find him " baptised." Luke 3 : 21, 23.

When thirty three of age, we find him giving up the Ghost on the cross, (Mark 15 : 39) and the same year, for the first time, we find him seated "on the right hand of God" in heaven. Mark 16 : 19.

And when ninety five years had rolled away after his beginning we find him the object, the "substance" and the theme of a part of that same song that was sung about him by the Seraphims 853 years before, and 758 years before he was born. Let the Bible speak "and the four Beasts rest not day

and night saying Holy, Holy, Holy, Lord God Almighty which was, and is, and is to come." Rev. 4 : 8.

To the Seraphims's song, as if to settle the question beyond the possibility of a doubt in relation to the Identical Being, to whom it was addressed, were added three of the more familiar names by which God is known.

The Being thus designated, and thus glorified, honored and thanked, "sat on the Throne," (Rev. 4 : 10) in the same position as he sat 853 years before, when the Seraphims cried.

John, like Isaiah, was so dull of apprehension, that he did not understand about whom they were singing, until he was told that it was "The Lion of the tribe of Juda," (Rev. 5 : 5) he, in the midst of the Throne," stood a Lamb as it had been slain. Rev. 5 : 6,

This Lamb "took the Book out of the right hand of him that sat upon the Throne." Then the same sweet singers, which had just been singing to the "Lord God Almighty that sat upon the Throne" "fell down before the Lamb, and they sung a new song," directly to him about the redeemed "saying thou art worthy to take the Book and to open the seal thereof; for thou was slain and hast redeemed us to God by thy blood." Rev. 5:7, 8, 9. After which all the Angelic Host and the redeemed Hosts of heaven and earth, sang another song, addressed directly to both of these Beings together; both to God and the Lamb, defining each clearly and distinctly in their song, "saying Blessing, and Honor, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever." Rev. 5 : 11, 13.

Again, Christ's servant John could tell where the Lamb could be found ninety five years after his beginning, for he looked diligently after him in the great Holy City, (Rev. 21 : 10) because he loved him, and had a holy desire to see him.

"Where is the Lamb?" He is with the Lord God Almighty, in the Holy Jerusalem, constituting a part of the Temple of it. He is there in that Great City, as the light thereof in company with God whose glory shines upon it through the Lamb.

Hear what John has to say about him

"And I saw no temple therein, for the Lord God Almighty,

and the Lamb are the temple of it ; and the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21 : 22; 23. In this story John not only tells where the Lamb can be found, but also clearly represents those two Beings, who constitute the Temple, by two plain luminary figures (Jer, 31 : 35,) with which, as well as the relative position of their standing toward each other, the whole world are familiarly acquainted.

Again, the Comforter or Holy Ghost "which proceedeth from the Father," and which the Father sends in the name of Christ; testifies of the Lamb, and teaches and tells, how, and where he can be found. John 14 : 26 & 15 : 26.

And I firmly believe that he now dwells in the "Holy Jerusalem" as a Lamb that "had been slain" (Rev. 5 : 6,) possessing the beauty, the glory, and the power of his infantile days, although 1842 years have gone by, since his actual beginning.

And I also firmly believe that all those who are willing to feel after him at midnight darkness among the Flaggs; to look after his dawning in the manger : to follow the illuminating rays of his footsteps to his rising on the cross; and to gaze on him while going "up into Heaven," (Acts 1 : 10, 11,) will assuredly find him at the end of the race (1 Cor. 9 : 24, Heb. 12 : 1, 2,) at noonday, sitting "on the right hand of God." Col. 3 : 1. "A Lamb as it had been slain." Rev. 5 : 6.

But as the creed would have it; he will be found at the end of the race, with "his humanity swallowed up in his Divinity," in like manner, I suppose, (to use a figure, selected from the visible "things that are made" to assist in forming an accurate idea of the invisible subject;) as a great fish would swallow up a little fish.

The Bible gives no account that Isaac ever returned to Abraham, or was swallowed up by Abraham, and hidden in him, as he was before he "come forth out" of him. Gen. 15 : 4. It gives no account that Solomon, was ever swallowed up by David, and become hidden in him, as he was before he "come forth out of" him. 2 Cor. 6 : 9.

It gives no account that the stone which Nebuchadnezzar



saw, ever returned to the mountain and became hidden in it as it was, before it "was cut out of" it. Dan. 2 : 45.

Neither does the Bible give any account that Christ, the Son of God, ever returned to God, or was swallowed up by him ; or that he ever will thus return, and be swallowed up, in such a manner as to become secreted or hidden in him, as he was before he "come out from" him. John 16 : 28, Rom. 16 : 25, Eph. 3 : 9. Nor that "the Humanity of Christ will be swallowed up by his Divinity." (Creed.)

"For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made."

And again, thirdly we ask, are these things so ? Acts 17 : 11. Is there a Lamb thus to be found ?

Has God actually a Son, who is a Being separate and distinct from himself, who has life in himself, separate from God ; as a wife has life in herself, separate from her husband ; as Angels, Men and Devils have life in themselves severally separate from God, and from each other ; or as the Moon is a "light" (Gen. 1 : 16,) distinct from the Sun.

Has God actually a Son, who is so far removed from him, that if it were possible, his existence should become extinct, and yet God be not in the least affected thereby, any more than the life of David was, by the death of his son Absalom ?

Has God a Son whom come forth from and out of himself, by whom he made the worlds ; through whom he talks with man ; and through whom he receives an answer ?

Has God a Son, who was actually caught in the wilderness Sin ; and sacrificed upon its Altar ; and yet he himself remained as uninjured, and as unimpaired as Abraham was, after he had sacrificed the Ram ?

Have I correct views about God's Son, or am I in an error ? Do I entertain unscriptural ideas about the Son of God, or do the venerable council ? We certainly cannot both be right. If I be wrong, and the council be right ; then the Son of God exists in a name only and not in fact—He exists in Miniature only—The Typical persons, Typical places, and Typical things were fables without an antitype—The Prophecies concerning him were phantoms only—His birth was an apparition—His

life a vision—His appearance a shadow—His death an imagination—His ascension a vapor—His Mediatorial office before the throne, a parable—and his final decisions at the judgment day, will be a drama of Fiction.

Let us now for a few moments, examine the Bible, and see what is embraced in it as testimony in relation to the Son of God, as being a distinct, numerical, or personal Being from God, having “life in himself” separate from God. John 5 : 26.

The Bible says “for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one, and there are three that bear witness in earth, the Spirit, the Water, and the Blood, and these three agree in one.” 1 John 5 : 7, 8. About what are all these six witnesses, bearing record? as the Bible has reduced them to two; one of them being “in heaven” and the other in earth.

We ask accordingly, about what are those witnesses bearing record? Is it about the Father? No. Is it about the Word? No. Is it about the Holy Ghost? No. Is it about the Spirit? No. Is it about the Water? No. Is it about the blood? No. About what is it then? Let John tell, “If we receive the witness of men, the witness of God is greater: For this is the witness of God which he hath testified of his Son.” 1 John 5 : 9, 10. The Son then is the Lamb, the Holy Seed, about whom the testimony is given; and a record made accordingly.

Among men, three good, well informed, unimpeachable witnesses are all the law reasonably requires to establish the truth of any one charge. But in this case to prove beyond the possibility of a reasonable question, Heaven has produced twice that number; three of them being in Heaven, and three in earth, all bearing record and testimony that Christ is the Son of God.

But as the venerable council has seen fit to accuse, condemn, hew out, and banish the “Word” from among the witnesses, and that too, without assigning any better reason for so doing than the Jews and Romans did for accusing, condemning, and crucifying Christ.

We will here call God, and Jesus Christ, and an Angel. to

prove by them that the Word was in good standing among the witnesses, and that he told the truth about Christ. when he bear record that he was the Son of God; and that John recorded the testimony correct; hear them speak, "the revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John, who bear record of the "Word" of God, and of the testimony of Jesus Christ." Rev. 1: 1, 2, (Referring probably, to) 1 John 5: 7, 9, 10.

Witness the approbation which Jesus Christ manifested through this revelation to his servant John, for bearing record, not only of the "Word" but of the testimony of himself also in obedience to what Jesus commanded his disciples when he was with them at the beginning, or rather just before he left them, saying "ye also shall bear witness, because ye have been with me from the beginning." John 15: 27.

I am not certain but what this same Angel, who is here sent by Jesus Christ, to signify to John the revelation of things which must shortly come to pass, stood by and heard the Lord tell Jeremiah about his people hewing "them out Cisterns," with a special reference to this Great Mammoth Cistern, as being one of them; for the foundation of the building of which they would hew out the "Word" from among the witnesses that bear record in Heaven that Christ is the Son of God; and hew out also the Son of God from actual existence, so far as it relates to his having life in himself separate from God.

This seems to be a fair inference, because there is nothing here said about either of the other five witnesses, that bear record that Christ was the Son of God; which five witnesses, and the record of which witnesses, the venerable council did not hew in pieces, in the same manner as they did the "Word" and the son of God. but let them stand, formally, in a certain partial sense as they stand recorded in the Bible.

Again, the practical testimony of the whole christian church, whether Trinitarian or not, the venerable council itself, with all its boasted schemes and theories, not excepted, I say again the practical—practical testimony tells the same story, which

the Bible tells, and which I tell, that Jesus Christ is the Son of God in reality, as well as in name, and is a being separate from God, having a beginning ; for as soon as they are off their guard—cease to watch their schemes—neglect to foster and protect their systems—and forget their beloved, self-gratifying theories ; they unitedly, and invariably, climb up to one Being through the medium of another—climb up to God through the medium of his Son—not up to God without a medium.

God's ancient Covenant people looked up unto him for salvation, through faith in the belief that he would have a son born unto him at a future period, agreeable to his promise, on whom, and through whom, and in whom their hopes of eternal happiness and Heaven, were built and secured (I Pet. 2. 6) not on a Being through a Being, or in a Being exclusively, that then any where actually existed, or lived ; but on, through, and in that " Holy Seed" that shall be (Isa. 6 : 13) as it is written, " These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them ; and confessed they were strangers and pilgrims on the earth." Heb. 11 : 13.

So also God's modern covenant people, or his church look up unto him for salvation through faith in the belief that he has had a Son born unto him at a past period, agreeable to his promise, on whom, through whom, and in whom their hopes of eternal happiness and heaven are built and secured, (Eph. 2 : 20) not on, through, and in a Being, only that eternally existed ; but on, through, and in that " Holy Seed" that has come. Gal. 3 : 16, 19.

They exercised " faith towards our Lord Jesus Christ (Acts 20 : 21) which " is the substance of things hoped for, the evidence of things not seen." Heb. 11 : 1.

Again not only the practical testimony of the ancient covenant Israel, and the modern christian church ; but also the practical testimony of the entire christian or civilized world, I believe, bear record to the same thing, that Christ is the Son of God, in fact as well as in name, and is another being besides God, and had a beginning 4000 or 4004 years after the beginning of the world " when the fullness of the time

was come" and that he and he only is the Testator of the New Testament, as may be seen by its title in the following words. "The New Testament of our Lord and Saviour Jesus Christ," not the New Testament of the very and eternal God; leaving the unavoidable conclusion that God, and God only is the testator of the Old Testament. Rev. 11: 19.

From the beginning of this New Testament, which was at the beginning of the Son of God, both of which had a beginning in the year of the world 4000, from this beginning the age of the Son of God, was kept in the Bible by stating his age at different periods of time, at one period he was eight days old—at another, he was twelve years old—and at another, about thirty years of age—three years after this, he was crucified, and soon withdrew himself from the vision of man.

But notwithstanding his disappearance; his age has been handed down, by the whole christianized world, through every change; from day to day—from week to week—from month to month—from year to year—and from century to century to the present year 1842, with that exactness and precision, which evidences to the world, the truth of the record. Corresponding also with the unchanging truth of the Bible in its descent from generation to generation. Mat. 1.

What is meant by the sentence "In the year of our Lord 1842?" It means something, or it means nothing. Dare any one say it does not mean the age of the Son of God—the age of him who is seated down on his Father's right hand, as a separate Being from his Father—the age of a Being, that will continue to increase in years, so long as the world continues to increase in years, and so long as years continue to roll. Or rather in other words. Dare any one say that more than about 1842 years have gone by since the actual beginning of the Son of God?

The Bible says positively at one time that he the child Jesus was eight days old, (Luke 2: 21) at another time, that he the child Jesus "was twelve years old," (Luke 2: 42) and at another time, that he the child Jesus, the beloved and only begotten Son of God; "Jesus himself, began to be about thirty of age." Luke 3: 23. A voice came from heaven and addressed this holy child Jesus; this holy thing that was about



thirty years of age, and said positively "thou art my beloved son." Luke 3 : 22.

"In the mouth of two or three witnesses shall every word be established." 2 Cor. 13 : 1.

Dare any doctor of divinity have the heaven-daring indignity to rise up against this positive Bible testimony and say, that a pre-existing being or spirit, came into the world, from some other region, and became incarnate, or clothed in flesh, or wrapped up in manhood ; or who took upon himself man's entire Human Nature, into a personal union with the Deity," or who took a tent, a tabernacle, or a body which God had previously prepared in readiness to receive him at his advent or coming, or in other words say that God had a Son living with him in eternity, before the world was, who became his Son by being "begotten by an eternal generation" and born of the womb of Nature, or became his Son in some other way and when that "Holy Thing," the united Son and seed of both God and Man, was born of Mary ; the exclusive or eternal or 1st Son of God, claimed that "Holy Thing" who was the Son of God, and the Son of Man as his body by saying to his Father "A body hast thou prepared me," (Heb. 10 : 5) and immediately inhabited it, or became its tenant accordingly. Thus presenting Jesus Christ, the Mediator between God and Man, as a being composed, or made, or formed of one entire Son of God, inexplicably united with the Son of God and Man—that "Holy Thing." Hence in the sense of the creed, taking two Sons or two natures, to form one person, or one Jesus Christ, or one very and eternal God.

"Be astonished O ye Heavens at this" compound, for "the Priests said not, where is the Lord?"

What does that individual mean, when he one day in theory subscribes to a Divinity that makes the Father, the Son, and Holy Ghost of equal age, and all one very and eternal God, and the next day in practice subscribes to an instrument of writing, dated "In the year of our Lord one thousand eight hundred and forty two?"

Does he mean that the phrase is synonymous with the following : In the year of the very and Eternal God, one thousand eight hundred and forty two—does he mean thereby eternity

—does he mean that the Father, the Son and the Holy Ghost, are of co-equal age, making one God, who is but 1842 years old, or who had a beginning 1842 years since—or does he mean that 1842 years have passed away since the Son of God, “our Lord” had an actual beginning; in the same sense that 5842 years have rolled away since Adam had an actual beginning: and in the same sense, also that a Christian dates the beginning of his new or holy principle at a specific period; or does he mean that everything alike, visibly & invisibly exists in God, and with God eternally without a beginning?

What does he who professes to believe in the doctrine of the Trinity mean; by what are the true principles of him who thus subscribes the two opposites, to be known? What does he mean? Let the answer be in Bible language.

What does the Trinitarian Doctor of Divinity mean by recording in his chronological table of facts and events that Isaac was born 1896 years before Christ; and that Washington was born 1732 years after Christ; and that Christ was crucified when he was 33 years old? if he does not mean that Christ had an actual and a numerical beginning at a specific period in time, before and after which he dates facts; his boasted creed, embracing God and Christ as one and the same numerical, identical, eternal being, to the contrary notwithstanding.

But let him mean what he will, let Bible language only support that meaning.

Again, we have the testimony of the record of the Devil to establish and confirm the same fact, that the Son of God was a separate being from God, and had a beginning, for he says he was “of Nazareth” and “of God” so that if Nazareth and God had not existed, or were not in being before him, he could not possibly have been “of Nazareth” and “of God.”—Notwithstanding the devil is a liar, & the father of lies, yet, if he speaks the truth, it is truth, and his testimony in relation to this subject, stands in the Bible as truth unimpeached. Although he is a furious enemy to the Son of God, and his witness which we are about to bring forward was given with evil designs, addressed directly and personally to Jesus, with language indicative of pomp and arrogancy. He says, under

the name of the unclean spirit "let use alone ; what have we to do with thee, thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art, the holy one of God." Mark 1 : 24.

Again Paul speaking of Jesus Christ says "who being in the form of God, thought it not robbery to be equal with God." Phil. 2 : 5, 6. Here we have positive Bible testimony, to the fact that Jesus Christ is one being, and that God is another, by the former comparing himself with the latter, and claiming equality with him, on account of being his holy "form," which equality, I believe, consists in being "like-minded, having the same love, being of one accord, of one mind" (Phi. 2 : 2) in common with God and the holy church. John 17 : 10, 21, 22. Whether this is the meaning or not, one thing is certain, which is, that one being is talking to, or thinking about another being. John 17 : 1.

Again, we have positive Bible testimony that a being called Jesus Christ, the Son of God, had an actual beginning ; and that that beginning was after "the fulness of the time was come," and after forty two generations from Abraham had passed off the stage, then ushered in, into actual existence, the birth, the beginning, the Alpha, and the first of a being, before unknown, except by promise ; called by at least four names peculiar only to himself, used in the Bible definite in reference to him, and him only, and never, I believe, in any instance used as the name of any other being in the universe of God, which names are Jesus Christ, begotten Son of God, mediator of the new Testament ; see what the Bible says about the above statements. Jer. 31 : 22, Mat. 1 : 17, 18, Luke 1 : 2, 3, 3, 25, John 1 : 14, & 15 : 27, Acts 1 : 1, Gal. 4 : 4, Heb. 7 : 28 & 9 : 15, Rev. 22 : 13.

Hear Paul's testimony in relation to the personal and actual distinction between God and his Son ; ye are come "to an innumerable company of Angels—to the general assembly and church of the first born, which are written in heaven—and to God, the Judge of all—and to the spirits of just men made perfect—and to Jesus the mediator of the new covenant."—Heb. 12 : 22, 23, 24.

Can words possibly be so arranged, as to express a plainer

distinctness of individuality and independency of each other, so far as it relates to visibility, and the understanding of man. In one class Angels are placed—in another the church; not denominations, not nominal professors but the church of Christ or the church of the first born, on earth, which is written in heaven is placed—in another, God, the Judge of all, is placed—in another the spirits of just men made perfect, in heaven, are placed—and in another, Christ the Son of God, Jesus the mediator of the new covenant, is placed. Thus we see arranged in a systematical order, five distinct orders of beings, numerically so, numbering five.

Now if any two of the above named order of beings can be scripturally, or in any other way, so classed together as to make but one being, by the same rule, also, the whole must go together, and be classed into one class, making but one being, whose name would be either, one Angel, or one Church, or one God, or one spirit, or one mediator, or, in imitation of the creed, one, five one God, or supreme deity.

The same plain distinction is made by all the writers of the new testament, as Paul has made in the above cited passage. Although the Son of God, is occasionally called by most all the names by which his father is called; yet, by a very slight examination, it can easily be determined, when those names refer to God; and when to his Son.

The Bible speaks of the existence of a Being called "the Eternal God," (Deut. 33: 27,) but in no instance is Jesus Christ called the Eternal God; neither the eternal Son of God. The Bible recognizes one Being by the name of "Lord God Almighty," (Rev. 15: 3,) and another being by the name of "Lord Jesus Christ" (2 Cor. 13: 14,) as it is written "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. 8: 6. Here again, are two distinct Beings named, the former of whom created all things, by the latter, corresponding with John 1: 3.

God "raised up his Son Jesus" from the Manger, and raised him up "from the dead." Acts 3: 15, 26. "Jesus increased in wisdom, and stature, and in favor with God and Man." Luke 2: 52.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2: 36.

Who is that God, that thus made "Jesus both Lord and Christ?"

He is the Holy Ghost, the Holy Spirit, or the Holy Comforter. John 14: 26 & 15: 26 & 4: 24. He is God.—Gen. 1: 1. Heb. 1: 1. He is the Lord Jehovah. Isa. 12: 2. He is salvation. Isa. 12: 2. He is the Root. Rom. 11: 16. He is the Eternal God. Deut. 33: 27. He is Jehovah. Ex. 6: 3. He is King. Isa. 6: 5. He is Saviour. Isa. 43: 3, Jude 25. He is Lord God Almighty. Rev. 4: 8. He is a consuming fire. Heb. 12: 29. He is the Holy One. Isa. 12: 6, Job. 6: 10. He is the Fountain of Living Waters. Jer. 2: 13. He is All in All. 1 Cor. 15: 28. He is Love. 1 John 4: 16. He is the Holy Father. John 17: 11. He is the Word. John 1: 1, Heb. 1: 3. He is holy. Isa. 57: 15. He is the Testator of the Old Testament. Heb. 9: 18, 20, Rev. 11: 19.

What is his general character?

It is Good. Mat. 19: 17. It is Wise. Rom. 16: 27. It is Love. 1 John 4: 16. It is Holy. Lev. 19: 2, Psa. 22: 3.

Where does he reside?

In Eternity. Psa. 90: 2, Isa. 57: 15. In Heaven. 1 Kings 8: 30, Mat. 5: 34. In his Holiness. Psa. 47: 8. In the Holy Jerusalem. Rev. 21: 10, 22. In Jesus Christ. John 14: 11 & 17: 21. In the Holy Church. Rom. 11: 16, 1 John 4: 16, Heb. 3: 1. In his Holy Seed. Isa. 6: 13, Gal. 3: 16, 19. Isa. 65: 9. In his Godly Seed. Mal. 2: 15.

Who is that Saviour Jesus, whom God raised unto Israel, (Acts 13: 23,) and made both "Lord and Christ"?

The Bible says, "He is the Seed of the Woman." Gen. 3: 15. He is the Seed of God. Isa. 53: 10, Gal. 3: 16. He is the Seed of David. Isa. 65: 9. He is the Holy Seed. Isa. 6: 13. He is the Godly Seed. Mal. 2: 15. He is the seed.—Isa. 65: 9, Gal. 3: 19. He is the only Begotten Son of God. 1 John 4: 9, 15. He is the Son of Man. Mat. 26: 24. He is the Son. 2 John, 3 Heb. 7: 28. He is the First Fruit.—Rom. 11: 16. He is the First Born. Col. 1: 15. He is a



New Thing. Jer. 31: 22. He is a Holy Thing. Luke 1: 35. He is a Holy Child. Acts 4: 27. He is the Holy One of God. Mark 1: 24, Psa. 16: 10, Acts 3: 14. He is the Heir of all things. Heb. 1: 2. He is the Lamb of God.—John 1: 29. He is Begotten and made of a Holy Soul, a Holy Spirit, and a Holy Body. Psa. 16: 10, Isa. 53: 10, 11, Mat. 26: 38, Luke 23: 46, Gal. 4: 6, Heb. 10: 5. He is the Image, the Form, and the Brightness of God. Dan. 3: 25, 2 Cor. 4: 4, Col. 1: 15, Phil. 2: 6. Heb. 1: 3. He is the Form, the Likeness, and the Fashion of Man. Dan. 7: 13, Rom. 8: 3, Phil. 2: 7, 8, Heb. 2: 17. He is the revealed, made known, and made manifest Mystery. Rom. 16: 25, 1 Cor. 1: 24 & 2: 7, 10, Eph. 3: 9, Col. 1: 26, 2 Tim. 1: 10, 1 John 1: 2. He is a Saviour. Luke 2: 11. He is Salvation. Isa. 62: 11. He is the Power of God, and the Wisdom of God. Prov. 8: 1, 1 Cor. 1: 24 & 2: 7. He is Grace. 1 Pet. 1: 10. He is a Gift. John 3: 16. He is the Branch. Zech. 3: 8. He is the Testator of the New Testament. Mat. 26: 28, 1 Cor. 11: 25, Heb. 7: 22.

What are some of the names of that Jesus, whom God made “both Lord and Christ”?

Isaiah says, “For unto us a child is born, unto us a Son is given, and the Government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Isa. 9: 6. He is called Shiloah. Gen. 49: 10. He is called Rod and Branch. Isa. 11: 1. He is called Messiah. Dan. 9: 25, John 4: 25. He is called Rock. 1 Cor. 10: 4. He is called King. Mat. 25: 34, John 19: 19. He is called Word. John 1: 1, 3, 14, Heb. 11: 3. He is called Lord. Mat. 7: 22.—He is called Jesus. Mat. 1: 21, Luke 1: 31. He is called Christ. Mat. 2: 4. He is called the Blessed God. Mark 1: 1, 1 Tim. 1: 11. He is called Almighty. Rev. 1: 8. He is called Emmanuel. Mat. 1: 23. He is called God. Hos. 1: 7, Mat. 1: 23, Acts 20: 28, Heb. 1: 8. He is called Man.—John 4: 29 & 7: 46, Acts 17: 31. He is called the Lord our Righteousness. Jer. 23: 6.

From whence came that Jesus whom God made “both Lord and Christ”?

He "come forth from God," by the overshadowing of the Holy Ghost. John 13: 3, Luke 1: 35. He "come forth" from Man, or from a "Stem of Jesse" by being born of Mary. Isa. 11: 1, Mat. 1: 25. He "come forth from" the oneness that existed between God and Israel, or between the Holy Ghost and Mary, a Godly Seed. Mal. 2: 15. One New Man. Eph. 2: 15, Isa. 9: 6, Jer. 3: 14 & 31: 32.

Where and when did that Jesus, whom God made "both Lord and Christ" begin to exist?

He began to exist in God, and with God, as a secret, and as an hiding place, (Rom. 16: 25, Eph. 3: 9, Col. 1: 26,) in the same manner; and at the same space, that the holy Church did; which was in Eternity. John 1: 1, Prov. 8: 23, 30, 31, Rom. 8: 29, Gal. 3: 19, Eph. 1: 4 & 3: 11, 1 Pet. 1: 20, 2 Tim. 1: 9, Tit. 1: 2, Rev. 13: 8.

His invisible and unknown existence was in the space where, and in the eternity when, God had no holy, Godly Seed. Isa. 6: 13, Mal. 2: 15, Gal. 3: 16, 19. And in the space where; and in the eternity when: God had no Image, no Form, and no Brightness, by which to exhibit himself.

And in space where, and in the Eternity and time when Christ was hid in God, (Eph. 3: 9,) hid from ages, and from generations, (Col. 1: 26, Rom. 16: 25: 26,) hid from Angels, (1 Pet. 1: 12,) and hid from the world. John 1: 10.

And in the space where, and in the time when Man had no Likeness, no Form and no Fashion, by which to represent himself.

And in the space where, and in the time when David foresaw him by a Prophetic vision. Psal. 16: 8, Acts 2: 25.

And in the space where, and in the time when, the Form and Likeness of the Son of God and the Son of Man were seen by Nebuchadnezzar and by Daniel. Dan. 3: 25 & 7: 13.

His visible, revealed, made known, made manifest, actual, and active beginning, was, at the place where, and at the time when, the Image, the Form, and the Brightness of God; and the Form, the Likeness, and the Fashion of Man, were so united as to make one holy Being, having life in himself, possessing a holy soul, a holy spirit, and a holy body—thus making a new thing, a holy lump—exhibiting at one and the

same time, himself as the Image, the form and the brightness of God ; and the form, the likeness, and the fashion of man.

And at the place where, and at the time when, he came forth from his secret hiding place in Abraham, (Gen. 15: 4,) and in God, (Eph. 3: 9,) where he was hid from the world, (John 1: 10,) and hid from Angels, (1 Pet. 1: 12,) and hid from ages and from generations, (Col. 1: 26, Luke 1: 35 & 2: 7, Rom. 16: 25, 1 Cor. 2: 7. And at the place where, and at the time when, God began to raise him up. Luke 2: 52, Acts 2: 30, 32 & 3: 26 & 13: 23.

And at the place where and at the time when his Disciples were with him, at and from the beginning. John 15: 27 & 16: 4.

And at the place where, and at the time when he was made of the Word, made of a Woman, made since the Law, made under the Law, (John 1: 14, Gal. 4: 4, Heb. 7: 28, 1 John 1: 1,) begotten by the overshadowing power of the holy Ghost, and born of the Virgin Mary. Mat. 1: 20, Luke 1: 35 & 2: 7.

And at the place where, and at the time when God's ancient covenant people, ceased to be known under that covenant name ; and ceased to worship according to the requirements of that covenant. Jer. 31: 33, John 4: 23.

And at the place where, and at the time when he " Began both to do, and teach." Acts 1: 1.

And at the place where, and at the time when, God gave to him life, separate from his own, as it is written, " For as the Father hath life in himself, so hath he given his Son to have life in himself." John 5: 26.

And at the place where, and at the time when, the Gospel of the blessed God had a beginning. Mark 1: 1, 1 TIM. 1: 11, 1 John 1: 1, Gal. 3: 8.

And at the place where, and at the time when, Angels began to worship him. Luke 2: 10, 11, Heb. 1: 6, Phil. 2: 10 Rev. 5: 12.

What is his general character ?

It is good. Luke 10: 42. It is holy, (Heb. 7: 26,) and in every other respect, is the same as that of his Father, God.— John 5: 23 & 10: 30.

Where does he dwell ?

He dwells in heaven; in the New Jerusalem; in the holy city; in God; in the holy Church; in the spirits of just men made perfect; in Angels; and in every place where God resides. 1 Cor. 3: 23.

What is his employment or his office?

His office is to mediate between an offended God, and offending man, (Gal. 3: 20, 1 Tim. 2: 5,) to make intercession for transgressors. Isa. 53: 12.

To affect an amicable settlement between the two parties, in pursuance of his Father's invitation, and proposal. Isa. 1: 18, 19, 20.

To present his sufferings, and his death to his Father, as the only ground on which pardon can be granted to rebellious man. John 10: 9, 15 & 14: 6 Rom. 5: 11, 1 Pet. 1: 19.

To convince the whole world that there are two fundamental principles, and but two in it; a good one, and an evil one. John 1: 9, Josh. 24: 15.

To convince the whole world that virtue will be rewarded and vice punished. Isa. 3: 10, 11.

To convince and reprove the whole world, by the illuminating rays of the comforter; of sin, of righteousness, and of judgment. John 16: 8, Acts 2: 5, Rom. 16: 26.

"To proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

"To proclaim the acceptable year of the Lord, and the day of the vengeance of our God." Isa. 61: 2.

"To comfort all that mourn" in Zion, (Isa. 61: 2, 3,) and at the last day, to pronounce these sentences, come ye blessed; and depart ye cursed. Mat. 25: 34, 41.

The Bible says "For unto you, is born this day, in the city of David, a Saviour, which is Christ the Lord," (Luke 2: 11,) and it says "Thou art my Son, this day have I begotten thee." Psal. 2: 7.

Here again, we have positive Bible testimony that Christ had an actual beginning; and did actually exist a distinct being from the Eternal God; all the creeds of men combined, to the contrary notwithstanding.

It does not read or mean that Christ is the very and Eternal God, begotten by an Eternal generation; neither does it

read or mean, that his soul and spirit eternally existed, or were begotten and born at one time or space in eternity; and his flesh or body was begotten and born at another time, in time; neither does it read or mean, to use the language of the creed, that an incarnate God was begotten and born—that the humanity of Christ was begotten and born—that the human nature of Christ was begotten and born—that the manhood of Christ was begotten and born—that the incarnation of Christ was begotten and born—that a God-man was begotten and born—that the form, the fashion and the likeness of man, separate and detached from the form, the image, and the brightness of God, was begotten and born:

But it reads as it means; and means what it reads, in accordance with the whole tenure of the Bible; that a whole being, made at one and the same time, of a holy soul, a holy spirit, and a holy body united in one holy thing, one holy lump; and not detached; a whole and perfect Saviour; an undivided Christ, (1 Cor. 1: 13,) and a righteous Lord was begotten and born; and that a whole image, form and brightness of God; united with the whole form, fashion and likeness of man, both of which forms were made of the united seeds of God and man; was begotten and born; and was begotten and born too, this day, not in Eternity, but this day; when there was a country, a field, flock, and shepherds, (Luke 2: 8,) and “when the fulness of the time was come,” (Gal. 4; 4,) which time was as history and tradition say, the 25th day of December in the year of the world 4000, or thereabouts; in the city of David, a city in which David had previously resided; and was begotten and born after the actual beginning of Abraham and David.

Paul says “The Word of the oath which was since the Law, maketh the Son.” Heb. 7, 28. And the scripture says, “Christ cometh of the seed of David,” (John 7, 42,) and Luke says he had “a perfect understanding of all things from the very first,” from the beginning. “When Jesus began both to do and teach,” (Luke 1, 2, 3; Acts 1; 1,) Christ says to his Disciples “ye have been with me from the beginning.”—John 15; 27.

What plainer, and more positive language than this, could



the God of heaven possibly represent, to the understanding of man, the Alpha, the beginning, and the first of the actual existence of "a Saviour which is Christ the Lord,"—who in point of dignity, and honor, and glory, and majesty, and holiness "is the first born of every creature." Col. 1, 15. "The first born among many brethren." Rom. 8, 29. "The beginning, the first-born from the dead—that in all things he might have the pre-eminence." Col. 1, 18. "The first fruit of them that slept," (1 Cor. 15, 20,) was "before Abraham," (John 8, 58,) was "before all things," (Col. 1, 17,) "was before" John, (John 1, 15,) although born after him, (Luke 1: 36, 57, John 1: 27,) was "preferred before" John (John 1: 27,) was "the root of David," (Rev. 22: 16,) is "in Zion a chief cornerstone," (1 Pet. 2: 6,) is the first to be loved and worshiped by holy beings; and the first to be hated and despised by unholy beings. Is first, although last, (Mat. 19: 30.) is the Alpha the beginning, and the first, (Rev. 22: 13,) is "the beginning of the creation of God," (Rev. 3: 14,) is "exalted far above all Gods," (Psa. 97: 9,) is anointed by God above his fellows. Heb. 1: 9.

The words beginning, first, Alpha, above, before, root and chief; mentioned above, are used in accordance with the word, "before," in the following passage, "Thou shalt have no other Gods before me," (Ex. 20: 3,) "Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2: 9.

If the Trinitarian Doctors of Divinity will not hear "Moses and the Prophets," and the Evangelists, and the Apostles, and the Eternal God, and his Son, the Lord Jesus Christ, "neither will they be persuaded, though one" should rise "from the dead." Luke 16: 31.

The phrase "In the beginning," Gen. 1: 1, John 1: 1, 2,) does not refer, or apply in any sense, to the existence of the "Eternal God," (Deut. 33: 27,) for to say, or even intimate, in any degree however remote, that the Eternal God had a beginning; would be saying or intimating, also, that Eternity (Isa. 57: 15,) had a beginning—that "the fountain of living waters" had a beginning; which phrase, being thus used, and thus applied, would destroy the validity of the Bible—by

classing its great first cause on a level with created and begotten objects, and would be diametrically opposed to the whole subject matter of scripture inspiration, as well as a digression of the rules of language. But it refers and applies exclusively, and only, to the beginning and relative standing of created and begotten objects, "the beginning of God's way" (Prov. 8: 22,) that their invisible, and hidden beginning was in God, and with God, and was God, (John 1:1, 2) & that their visible, revealed, made known, made manifest, and actual beginning, was at the time when they "came forth from God" or "came out from God." Gen. 1: 1, John 1: 1, 2 & 6: 64 & 7: 42, Mat. 24: 21, Mark 1: 1, Luke 1: 2, 3, Acts 1: 1, 1 John 1: 1, 2, Rev. 1: 8, 17, 18. Any application of the word beginning, in the above cited passages, inconsistent with the application to which reference is made above; the Bible, as the word of God does not justify, for it positively declares that Christ, an undivided Christ, was made of the word, (John 1: 14, Heb. 7: 28, 1 John 1: 1,) was made of a Woman, (Gal. 4: 4,) and was made, too, since the Law, and under the Law. Gal. 4: 4, Heb. 3: 28. And Jesus commands his disciples saying "ye also shall bear witness, because ye have been with me from the beginning." John 15: 27. And again he says, "these things I said unto you at the beginning because I was with you," John 16: 4. John says that he had heard, seen, and handled "That which was from the beginning," that which was "of the word of life," that which was of "that eternal life which was with the Father," (1 John 1: 1, 2,) "hid in God" (Eph. 3: 9,) which "life was manifested" and John saw it, at or about the time of its actual revealed beginning.

The phrase "In the beginning" as used in the Bible, means something, or nothing. If it means nothing, then no phrase in the Bible means anything; thus rendering the Bible, a sealed book, void of meaning, which is not the case; the words and phrases in the Bible do mean something. 2 Tim. 3: 16, 2 Pet. 1: 20. And the phrase "In the beginning" means something, and an invisible, and a visible something too; not the beginning of God—not the beginning of the Fountain of Living Waters—not the beginning of the Word, and Holy

Ghost of God—not the beginning of the Throne and Holy Habitation of God—not the beginning of Holiness and Eternity—and not the beginning of the purposes and counsels of God ; for the Bible gives no account that any of these had a beginning ; but it means the beginning of something that is revealed, made known, & made manifest—the beginning, the Alpha, the first of that which is of God—which proceedeth forth from God—which come from God—which come out from God—which shot out from God—which branched out from God—which is of the Father—which is of the Word of Life—which is of the Holy Ghost.

As it is written, the kingdom of God is like a grain of mustard seed which shooteth out great branches. Mark 4:30, 32.

“For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made ; even his Eternal power and Godhead.”

The way of Holiness is so plain that the wayfaring men, though fools, shall not err therein.

“Jesus saith unto him I am the way.” John 14 : 6.

Then Jesus is the way of holiness—from holiness—out from holiness ; of the Lord—from the Lord—out from the Lord, (Isa. 40 : 3,) and is one of the visible and invisible things of God—a New Thing, (Jer. 31 : 22,) a holy thing (Luke 1:35)—from God—out from God—forth or abroad from God.—“He that sanctifieth, and they who are sanctified, are all of one” (Heb. 2 : 11) both Christ the sanctifier, and the church the sanctified are all of one—of God—from God.

When did the visible creation, which God pronounced very good, and in which he places stewards, have an actual, a numerical, a revealed, a made known, & a made manifest beginning? It was when so far come forth from God, by his creating power, as to be distinguished from God by the names heaven and earth.

When did the invisible world in which God rewards and punishes, have an actual, a numerical, a revealed, a made known, and a made manifest beginning?

It was when so far come forth from God by his providing power, as to be distinguished from him by the names heaven and hell.

When did the first man, Adam, have an actual, a numerical, a revealed, a made known, and a made manifest beginning?

It was when so far come forth from God, and from the Earth, by the forming and breathing power of God, as to be distinguished from God, and from the earth, by having a living soul.

When did the second man, Adam, have an actual, a numerical, a revealed, a made known, and a made manifest beginning?

It was when so far come forth from God, and from man, by the begetting power of the Holy Ghost, as to be distinguished from God and from man, by the name Lord Jesus Christ, having life in himself.

When did the first Adam begin personally, as an individual, to exercise authority?

It was at the time when God gave him dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

When did the second Adam begin personally as an individual to exercise authority?

It was at the time when God gave unto him all power in heaven and in earth.

When did the visible Kingdoms of the visible world have a beginning?

It was at a time when there were physical subjects to be ruled by earthly kings.

When did the invisible Kingdom of the invisible world have a beginning?

It was at a time when there were spiritual subjects, to be governed by the Heavenly King.

"For the invisible things of (God) from the creation of the world, are clearly seen, being understood by the things that are made."

Is Christ embraced among the invisible things of God?

Most certainly, for he was a "New Thing" and a "Holy Thing" whose holiness is invisible.

Did the sun in the firmament have a beginning, and begin to rule the day; and to shine?

Then Christ the Son of righteousness had a beginning, and

began to rule the works of God, and began both to do and teach, and to light up heaven and earth with the brilliant rays of his glory.

Did the Moon, the lesser light in the firmament, have a beginning, and begin to rule the night, and to dispel in a degree, midnight darkness, by reflecting on it the light of the Sun?

Then Christ, the bright luminary of day and night had a beginning, and began to shine in darkness in the midnight darkness of a sinful world; and to enlighten the dark and benighted mind of every man that cometh into the world, by being himself lightened with the glory of God.

Did the countless number of stars which adorn the firmament of heaven in the lonely watches of the night, have a beginning, and begin to dawn when darkness begins to mantle the earth, and to afford the weary traveler a guide in his benighted wanderings?

Then Christ the Star of Bethlehem and of Jacob had a beginning, and began first to shine in the east, at a place of gross darkness.

Then Christians also, other invisible things of God, for their holy and divine nature, are as invisible as the winds of heaven, being as innumerable stars, had a beginning, and began to shine in the habitable parts of the earth, as lights of the world, being lighted up, or baptized with the Holy Ghost and with fire.

Did the blazing or wandering stars, or fiery flying comets have a beginning, and begin to fly with the vivacity of lightning in all directions through the vast immensity of God's creative works and to decorate the canopy of the visible heaven with their splendid appearance?

Then Angels, or Morning Stars, other invisible things of God, had a beginning, and began to be ministering spirits for them who shall be heirs of salvation; flying with the speed of thought, through the vast immensity of God's begotten works, and to beautify heaven and earth with their glowing administration.

If the invisible things of God do not lie within the reach and discovery of man's reason and understanding, in a certain



correct, but limited degree, by exercising their faculties and employing their minds in this manner to obtain a knowledge of them, then I am more foolish than any of the way-faring men, and know nothing as I ought to know of the way of holiness, and of the invisible things of God.

Jesus Christ says positively, "I am Alpha and Omega, the beginning and the ending, I am the first and the last, I am he that liveth and was dead." Rev. 1 : 8, 17, 18.

Who is this undivided Christ that died, but a holy seed, a godly seed, a holy one ; a holy thing ; a just being, and the testator of the New Testament—a Being that had an actual beginning ; standing and existing infinitely above, and entirely destitute of the least perceptible shadow of the Priests' Divinity, Humanity, Human Nature, Manhood and Incarnation ?

What is it but taking the name of the Lord God in vain (Ex. 20 : 7,) by saying, that "God the Mighty Maker Died?" (Watts.)

What is it but taking the name of the Lord God in vain by calling and nicknaming God or Christ—"Deity ?"

What is it but taking the name of the Lord God in vain, by calling and nicknaming God's only begotten Son, "The very and Eternal God ?"

What is it but taking the name of the Lord God in vain by calling and nicknaming God's revealed word a "system of Divinity ?"

Are not the little children of God, who forsake the fountain of living waters, their only city of refuge, as guilty of taking the name of the Lord their God in vain, by mockery, when they call God, and Christ, and the scriptures by any name other than scripture names, and scripture expressions ; as were the little children of Bethel who forsook and came forth out of their city, and mocked Elisha by calling and nicknaming him "Baldhead?" 2 Kings 2 : 23. If such was the curse, that forty and two of the little children of Bethel were torn in pieces by the wild beasts, for thus mocking and thus nicknaming a single Prophet of the Lord, what will be the curse on the little children of God, who thus mock not only the Lord God of Elisha, but also his Christ and his revealed

word by nicknaming them.

Who knows anything more about the begotten Son of God than Bible words and Bible language expressly declare ?

Have the modern Priests ascended into heaven and brought Christ down from above ? or descended into the deep and brought up Christ again from the dead ? (Rom, 10 : 6, 7,) and learned from him "another Gospel" (Gal, 1 : 6,) of the "Begotten Son of God" (John 3 : 16) and embodied it in the expressions of which this great Mammoth Cistern is hewed out, and subjoined it to the "Testament of our Lord and Saviour Jesus Christ," as a codicil, and assumed to themselves the title of Doctors of its Divinity ? a title about which the Bible says nothing.

Are they now as willing and obedient servants, growing in the knowledge of its mysteries ; laying up in store, for a foundation, its shadowy treasures, and obeying its injunctions, by going into all the world, and teaching all nations "that the belief in the doctrine of the Trinity, is an essential article of the Christian faith," baptizing them in the name of the Trinity of persons in the Deityhead or Godhead.

"Be astonished O ye heavens at this" for "The Priests said not, where is the Lord ?"

I have very frequently requested professed ministers and members of Christ, of divers denominations, some of whom, they say, have been in his service more than half a century, and many of whom, I believe, will have a part in the first resurrection, to give me a Bible description of a Being called the "Son of God." They very readily, each one in accordance with his own peculiar scheme, in both Bible language, and in the language of his own creed blended together, proceeded to give an answer, embracing in it, his several names and his office. Sir, said I, you have either misunderstood my question, or intend to evade giving a direct answer. I do not ask you to give a list of his names, nor to define his office ; but give me a Bible description of him, in Bible language only, aside from all the creeds of men—a description sanctioned by "Thus saith the Lord"—a description of that Being who is called by some of those names which you have mentioned ; and fills the said office which you have defined ; as there must

be a Being, before he can possess a name, or hold an office.

Now sir, said I, it is your bounden duty without in the least waiving the question, to answer it as desired ; and answer it too, in obedience to that command which requires you to give “a reason of the hope that is in you.” 1 Pet. 3: 15

They have invariably been found speechless, when thus restricted to Bible language, and like the venerable council, have manifested a stubborn unwillingness “to confine themselves merely to scripture terms.”

I have also requested a professed Christian Editor, accompanied by the tender of a reasonable compensation, to give publicity, by inserting in his paper, a list of the words and expressions, enumerated at the commencement of this second part, as constituting no revealed part of the Bible, which request was peremptorily refused without assigning any reason.

“Be astonished, O ye heavens at this, and be horribly afraid, be ye very desolate, saith the Lord ; for my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out Cisterns, broken Cisterns, that can hold no water.” “Hath a nation (of professed christians) changed their Gods, which are yet no Gods?” yet it cleaves to them “like all the nations.” 1 Sam. 8 : 5.

No marvel that the Priests, when they forsake “the fountain of living waters” and doctor in their divinity should follow the machinations of the Devil and cry, and preach, and blow the Divinity Trumpet—Mystery ! Mystery !! and a Mystery of Mysteries—that the Law is a blind guide—that the prophecies are dark sayings—that the writing of the Evangelists and Apostles are Mysteries—that Christ is still in his secret hiding place, a hidden mystery in God, in the Deity—and that the Bible is a sealed book ; hidden by the veil mystery from the understanding of the common mind, unexplained by their scheme of Divinity. Query, of what use then is the Bible, as a guide to a dark, a benighted, a bewildered, a sinful and a perishing world, being thus presented to it, in an unknown tongue, of private interpretation.—2 Pet. 1 : 20.

But what says the Bible ?

It says "The entrance of thy words giveth light ; it giveth understanding unto the simple" (Psa. 119 : 130, 2 Tim. 3 : 16) that the law was our schoolmaster, instructor and guide to bring us unto Christ—that the Prophets foresaw and declared that a child and son should thereafter be born, who should be called the Mighty God, and on whose shoulders should, in future time, be placed the government of all things—that the Evangelists declared the conception, birth and actual existence, of the promised child and son, as a Being who come forth from God, and from man, and penned from personal knowledge and observation, the history of the first thirty three years of his life—and that the Apostles and disciples testified to the truth of the history by positive declarations. Simeon says " Mine eyes have seen thy salvation."—John says he looked upon, and saw him with his eyes, and handled him with his hands—Paul preached Jesus Christ as a being who before his conception and birth was kept secret, as a mystery hid in God, hid from ages, from generations, from the world, and from Angels, but now since his birth he preached Jesus as a mystery, that was revealed, made known, made manifest from his hiding place, and labored to make all men, all nations, all the world, see and understand, believe in, and have fellowship with this revealed mystery, as though he was talking, not to stocks and stones, but to men of understanding, men who by means of the light which shineth in darkness, in them, could look, understand and see, so far as was necessary for them, the manifest and revealed mystery of the invisible things of God, by the things that are made.

The Bible itself taken collectively, declares itself to be the revealed, manifest and made known will of heaven, a guide so plain that even the poor, the maimed, the halt, the blind, and the foolish wayfaring men, if they run may read, and understand, either directly by its revelation, or indirectly, by the things that are made, enough to secure their present and eternal happiness if received ; and this is not all, it is a book so plainly and so easily to be understood, that a dart accompanying the sight of it, even when its lids are closed, finds its convincing way to the heart and conscience of the behol-

der, in spite of all the combined baffling powers of earth and hell—it is a city set on a hill that cannot be hid by all the mysterious divinities and divinations of men and devils—it lights up the whole house of God’s reasoning world ; without the aid of the Great Mammoth Cistern, in such a manner, that “everlasting punishment” or “Life Eternal” will be awarded according as it is received or resisted, so leaving the world without excuse.

I know of no object, whether visible or invisible, or of which we can perceive, or have any notion, among the works of God, in which there is not contained a mystery—a mystery unfathomable by Angels, Men and Devils, its bounds can not be circumscribed by thought or imagination ; for who among Angels, Men or Devils can tell how, why, and wherefore vegetation had a beginning, lives, grows, expands, increases, enlarges, dies and reproduces ? Who can tell how and wherefore, animal nature had a beginning, lives, grows, dies and reproduces ? Who can tell how, why, and wherefore the soul of man had a beginning, lives, grows in sin, and in knowledge ; dies, or rather retires from the world ; leaving its evil fruits behind, to reproduce ? Who can tell how, why, and wherefore, a new, holy, luminous man, can be born, and have a beginning in the dark regions of the sinful soul of man, after being hid for years, live therein, grow in grace, increase in knowledge, die, or rather retire from the world, leaving its good fruits behind to reproduce ? Who can tell how, why and wherefore, a new, glorious, holy something could be so planted, by the overshadowing of the Holy Ghost, in the dark and benighted regions of a sinful world, after being hid from ages, and from generations, in God, as to manifest itself by coming forth a Holy, Godly Seed, having life in itself, being the beginning of a Holy, New Thing, who is the Image, the Form and the brightness of God ; and the Form, the Likeness and the Fashion of Man, lived in the world, increased in years, grew in stature, and in favor with God and Man. died, and disappeared, leaving his holy testament, as a seed to reproduce holiness, which holy, new thing is the Deliverer, (Rom. 11 : 25, 26) is the Lord, (1 Cor. 2 : 8) and is Christ. Eph. 5 : 32, Col. 1 : 27.

“And without controversy, great is the mystery of God-



liness ; God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3 : 16.

Paul preached this "mystery, which from the beginning of the world hath been hid in God," (Eph. 3 : 9,) and "which had been hid from ages, and from generations, but now" (says he) "is made manifest to his saints." Eph. 3 : 5, Col. 1 : 26. He preached another as great a mystery, which was, that Christ could be so formed in the wicked soul of man after the fulness of the time was come ; as to become "the hope of glory" of that soul. Col. 1 : 27.

It is a mystery that one being, who is an Eternal, Holy God, should be without a beginning ; and that another being, called, the holy One, the holy Seed, the Godly Seed, the holy Thing ; should have a beginning, and manifest himself to his saints ; after being "hid from ages, and from generations" and for aught I can find in the Bible to the contrary, "hid in God," (Eph. 3 : 9,) in Eternity before : and that other beings, called holy Men, should have a holy beginning, by having a new man implanted into the soul, after it had been hid from its view, for years while it was sinning, and hid in Eternity before :

Which three orders of Beings, are severally called, holy Father, holy Child, holy People, or Root, First-Fruit, and Branch ; mysteriously and harmoniously united to each other in oneness, in union and in love, as to form but one Lump of spiritual, inseparable holiness ; so that if any branch or part of it be loved the whole is loved also. Col. 3 : 3, 1 John 5 : 1.

And it is a mystery too, that there is another order of Beings, having a beginning, in the morning of time, called Holy Angels ; who appear to be destined to move as "Ministering Spirits" (Heb. 1 : 14,) in all directions, in this Holy Lump, as if to see that Justice, Mercy, Righteousness, Peace, and Love, cordially and harmoniously continue to kiss, and embrace each other ; and to fan away with their swaying wings, the dross, the tares, and the chaff, that might attempt to mar their joys.

And it is a mystery too, that the children of God, should forsake their Father's House, the fountain of Living waters ;

where there is bread enough to spare ; and take their journey into a far country, and there, being in want, compose and make, and hew out, to themselves, cisterns, creeds, systems, schemes, and divinities of materials as void of substance as husks are of food ; upon which creeds, they would fain feast their immortal souls, by joining unto them ; but no substantial, durable nourishment and peace do they receive from heaven, in consequence thereof. And while they are thus feasting upon their creed ; it is a mystery that they at times come to themselves, arise and go to their Father, and say, Father, we have sinned against Heaven and in thy sight ; and in reply receive, instead of frowns, of chastisements, of creeds, of schemes, of Divinities, the fatted calf—a foretaste of the joys, and consolations of heaven.

Who can fathom the mysteries of the order, harmony, and regularity, which the Sun, Moon and Stars, maintain towards each other, in all their periodical revolutions, and transitions ? Jer. 31 : 35.

Who can describe, point out, distinguish, or even imagine the difference in the lights, emitted by the Sun, Moon, and Stars, when they are all shining together at noon day ? or even when partially obscured by intervening clouds, all being embodied in one light, so that if any part of it be discovered, the whole is in the same limited portion discovered, according to the magnitude of each ?

Who can solve the mysteries of the fiery-flying comets, or wandering stars, and trace them in their trackless paths, through the etherial regions of light and space in the visible Heavens, among the supposed 400,000,000 of bright luminaries of day and night ?

Who can solve the mysteries of heaven, in thus causing the wandering stars, majestically to move and rove in all directions, with the vivacity of thought, as if speedily destined to regulate and preserve an equilibrium of attraction, by just laws of motion ; the vast machinery of God's visible material creation ; and to brush into order and harmony, with their immense trains, any disorganization existing between planets, worlds, and systems ?

Where are the mysteries of the three one God—the triune

God—the Supreme Deity, and his system of Divinity?

Can they be found any where hidden in this Holy Lump, (Rom. 11 : 16,) or in any of its Holy Members? 1 Cor. 5 : 7.

Are they to be found in the Holy God, the fountain head of this Holy Lump, officiating as a consuming fire to burn up the works of men's hands?

Can they be found in that Holy Tree, that Holy Seed, that Godly Seed, which came forth from a fountain of Holiness, standing as leaven to cleanse, and as a shining light to dispel, all impurities and darkness from the garden or throne (Rev. 7 : 17,) of this Holy Lump?

Are they to be found among those who were born as it were out of due time, from a kingdom of darkness and death, into a kingdom of light and life, standing as glittering diamonds, and Holy Stars, in this Holy Lump?

Have they any part or lot in this matter? Acts 8 : 21.

Are these mysteries of Divinity to be found within the circle of Holy air put in motion by the sweep of the wings of the Holy Angels, and Seraphims?

Are the songs of the mysteries of the Triune God, or Supreme Deity, embraced in the first song, snug by the Seraphims and Beasts to him that sat upon the Throne? Isa. 6 : 3, Rev. 4 : 8.

Are they embraced in the second song; which was a new song; sung by the four Beasts, and four and twenty Elders, to the Lamb, the Lion of the tribe of Judah? Rev. 5 : 5, 8, 9.

Are they embraced in the third song, snug by Angels, Beasts, and Elders to the Lamb that was slain? Rev. 5 : 11, 12.

Are they embraced in the fourth song, unitedly sung by every Holy creature in Heaven, and on Earth, unto him that sitteth upon the Throne and unto the Lamb? Rev. 5 : 13.

Or are these mysteries of the Triune God, or Supreme Deity, and his system of Divinity, to be found, only, a great way off from this Holy Lump, even in a far country, among the husks, which the prodigal Son left behind, when he returned to his Father; composing a part of that bed, on which the swine, in their large fields, in modern ages, have securely slept, and rested at ease? Luke 15 : 15, 16, 20.

The experimental Bible Christian, and he only knows what all these things mean.

He knows, and he only knows, what it is to bathe in, and drink of "the fountain of living waters" by a holy faith.

He knows, and he only knows, what it is to forsake "The fountain of living waters" and the effects produced thereby; that it has a direct tendency to cause a "bleating of the sheep" and a "Lowling of the Oxen" (1 Sam. 15: 14,) by sparing King Agag, and the best of his flock alive, (1 Sam. 15: 9,) or in other words to cause a mourning in Zion, (Josh. 7 chap.) by sparing the Triune God, or Supreme Deity and the best of the materials of his Divinity alive in the Christian Church.

He knows the effects produced by the rise and ascendancy of this Great Mammoth Cistern; that it rapidly progresses like a violent tornado in his mind; that its general tendency is darkness, devastation and death to all enjoyment of holiness, and he knows that it has no place in his affections but meets with a dreadful overthrow, and total fall, when the scales have fallen from his eyes, (1 Sam. 15: 17, 24, Acts 9: 18,) by the returning overflow of the "fountain of living waters" and he thereby buoyed up on wings as Eagles (Isa. 40: 31,) to enjoy a crumb in this mysterious Holy Lump.

Finally let us hear the conclusion of the whole matter. Eccl. 12: 13.

As the Amalekites came forth from Esau, a source which God hates, (1 Chron. 1: 35, 36, Rom. 9: 13,) or from some other source, not entitled to the blessing of heaven,

So also this Mammoth Cistern of Divinity, came forth from an Idolatrous mind, a source which God hates (Jer. 2: 13 & 44: 4,) or from some other source not entitled to the blessing of heaven.

As the Kings of the Amalekites were generally called by the fabulous, or fictitious name, Agag, Num. 24: 7,

So also, the Triune God, of this Mammoth Cistern of Divinity, is generally called Deity, or Supreme Deity, which "is a fabulous God, or Goddess."

As the Amalekites were deadly enemies to the children of Israel; impeding their march to the promised land; smiting

their faint, weary, and feeble, which were behind, Deut. 25 : 17, 18,

So also this Mammoth system of Divinity, is a deadly enemy to the children of God, impeding their growth in grace, while on their journey to the heavenly Canaan; smiting the back-sliding, luke-warm, fainthearted, feeble, and weary, which are behind.

As the Amalekites "fought with Israel in Rephidim" (Ex. 17 : 8.) for the first time, being near the commencement of her march in the wilderness,

So also this Mammoth scheme of Divinity, fought with the practical duties and holy enjoyment of the professed Christian Church, in Nice, for the first time, in a general form; being near the commencement of her march, as a visible, Christian and national Church.

As the Amalekites were not included among the nations whose land was granted to Israel,

So also this Mammoth scheme of Divinity is not included in heaven, neither in the Bible, whose promises and blessings, are granted only to the children of God.

As Amalek was at war with the Lord, and with Israel "from generation to generation," Ex. 17 : 16,

So also this Mammoth Cistern of Divinity has been at war with Christ, and with the spiritual happiness of his Church "from generation to generation."

As "Samuel said unto Saul, go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass," 1 Sam. 15 : 1, 3,

So also Christ said unto the eleven, or to his ministers, "go ye into all the world, and preach the gospel to every creature," (Mark 16 : 15,) giving no "heed to fables and endless genealogies, which minister questions, rather than Godly edifying, which is in faith" (1 Tim. 1 : 4,) and giving no "place to the Devil." Eph. 4 : 27.

As Saul "turned back from following" the Lord, and refused to perform the commandment of Samuel in utterly destroying the Amalekites, with all their effects, but spared their delicate King Agag, and the best of their flocks "and would



not utterly destroy them," (1 Sam. 15 : 9, 11,)

So also many of the ministers of Christ, when they turn back from following the Lord, and forsake the fountain of living waters, and refuse to obey the commandments of Christ, in proclaiming against all Gods, as objects of worship ; except the God of Heaven, (Ex. 20 : 3,) and in sounding the alarm of Wo, attached to the gratification of sin and self, and pride ; but spare this Great Mammoth Cistern of Divinity, and the best of its materials ; and its Delicate Famous Supreme Deity ; and refuse to proclaim against them, and "utterly destroy them," by rejecting them from the christian Church.

As "Amalek was the first of the nations, but his latter end shall be, that he perish for ever," Num. 24 : 20,

So also this Great Mammoth Cistern, this Trinitarian scheme of Divinity, has been, and still is, the first among the civilized nations ; and has been believed by "much the greater part of the Christian Church, in every age" since the beginning of the fourth century ; but its "latter end shall be, that it perish for ever.

As the "Prophet Samuel, hewed Agag in pieces, before the Lord, in Gilgal," 1 Sam. 15 : 33,

So also the minister of the Gospel, hews the Deity in pieces, at calvary, before Christ, at the foot of the cross, by utterly forsaking him ; for he there has no place in his affections.

As the Lord said to Israel, that "it shall be when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee, for an inheritance, to possess it ; that thou shalt blot out the remembrance of Amalek from under heaven," Deut. 25 : 19,

So also it will be, with those who shall finally be led by the Lamb unto God, (Rev. 7 : 17,) to rest from their labors ; that this Great Mammoth Cistern,—this Trinitarian scheme of Divinity, will be washed away from their robes ; and will be blotted out from the book of remembrance ; by the final overflow of "Living Fountains of Waters." Rev. 7 : 17.

If the Athanatian scheme of Divinity, be Bible—Its revision and enlargements by the "Nicene Council ;" as by it published to the world, under the title of the "Famous Ni-

cene Creed," be Bible—Its further enlargements and amendments by the Catholics, be Bible—Its further revision, enlargements, and amendments, by the Calvinists, be Bible—and its further amendments by individuals in every age of the professed Christian Church, be Bible—Then I have been writing against the Bible; consequently sinning against heaven, by departing from "the fountain of living waters," or by the lack of the true knowledge of that fountain; and been hewing out to myself a Babel, a Ladder, a Cistern, upon which to "climb up to heaven by" myself; and instead of witnessing the execution of this Great Mammoth Cistern—this broad, frequented, Trinity scheme of Divinity, on the gallows (Est. 7; 10,) which I have endeavored, according to the best of my ability, to gleam from scripture, and set up; shall myself be its only victim—a victim of Ignorance, Blindness and Folly.

But on the contrary, if I be right and the creed be wrong, then the authors of the creed, and those also who have permitted it to lie quietly at their feet, (Acts 7: 58 & 8: 1, Luke 11: 48,) if saved, were saved in a very special manner, "yet so as by fire," (1 Cor. 3: 15,) and so also, for the present age, and for ages to come; for as it is written, "I will yet plead with you, saith the Lord; and with your children's children, will I plead." Jer. 2: 9.

Search the scriptures, and the creeds, and see whether those things which I have written, are so; and if, after a judicious, critical examination, with a frame of mind approved by the Bible, you find that the Lord be God, then serve him; but if the Deity be God, then serve him; for ye cannot serve God and Mammon at one and the same time. Josh. 24: 15, Mat. 6: 24.

Paul says,—To God, only wise, be glory, through Jesus Christ, for ever, Amen.' Rom. 16: 27.

## AN EXPOSITION,

---

BY AMOS HIGBY JR., AUTHOR OF "AN EXPOSE."

---

### CREATION—THE WORK OF GOD.

The history of the creation of the world is plainly, emphatically, and conclusively embraced in the few following words: "In the beginning God created the heaven and the earth."—Gen. 1 : 1. Again: "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Isa. 44 : 24. And again: "He that built all things is God," Heb. 3 : 4.

Should the question be asked, "By what authority?" Mat. 21 : 23. Scripture, its own interpreter says, "The Lord of hosts hath sworn by himself." Jer. 51 : 14. And again: "For when God made promise to Abraham, because he could swear by no greater, he swear by himself." Heb. 6 : 13.

Should the question be further asked, "How?" John 9 : 10. Scripture also says he "Created all things by Jesus Christ." Eph. 3 : 9. Again: "Without him was not anything made that was made." John 1 : 3. And again: "By whom (his Son) he made the worlds." Heb. 1 : 2.

Proof: "In the mouth of two or three witnesses every word may be established." Mat. 18 : 16.

## HEALING—THE WORK OF JESUS.

The story of healing diseases is quickly told. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Mat. 4: 23. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others and cast them down at Jesus' feet, and he healed them."—Mat. 15: 30.

Should it be asked "By what authority?"

The Bible, its own interpreter, says: "The government shall be upon his shoulder." Isa. 9: 6. "Jesus came and spake unto them saying, all power is given unto me in heaven and in earth," Mat. 28: 18. "I must work the works of him that sent me." John 9: 4. "It pleased the Father, that in him should all fulness dwell." Col. 1: 19.

Should it be further asked "How?"

The man that was born blind, says: "He put clay upon mine eyes, and I washed, and do see." John 9: 15. Jesus "Saith unto the man which had the withered hand, stand forth—stretch forth thine hand, and he stretched it out; and his hand was restored whole as the other." Mark 3: 3, 5.—"Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you." Acts. 2: 22

Proof: In the mouth of two or three witnesses every word may be established."

## TEMPLE—THE WORK OF SOLOMON.

A short account of building the Temple is thus recorded: "So he built the house, and finished it." And again; "So Solomon built the house, and finished it." 1 Kings 6: 9, 14.

Should it be asked "By what authority?"

Scripture, its own "Schoolmaster," says: (Gal. 3: 24,) "He shall build an house for my name." 2 Sam. 7: 13.—Again: "He shall build me an house." 1 Chr. 17: 12.—Again: "Solomon, thy Son he shall build my house." 1

Chr. 28: 6. And again, "God gave Solomon wisdom." 1 Kings 4: 29.

Should it further be asked "How?"

The Bible says in substance, that he built it of materials furnished by David, Hiram, and others, which were hewed, prepared, and put together by men under his authority. 1 Kings 5, & 6, & 1, Chr. 29.

Proof: "In the mouth of two or three witnesses every word may be established."

Query: Are the workmen the very Solomon, because the Bible says that Solomon built the house? Is the clay the very Jesus, because the Bible says that Jesus healed the sick? Is Christ the very and eternal God because the Bible says that God made the worlds? Do the scriptures anywhere ascribe the wisdom, honor, or power of the building the Temple to the workmen? Or of the opening of the eyes of the blind to the clay? Or of the creating of the world to Christ? If the builders, by whom Solomon built the house, be Solomon; and the clay, by which Jesus opened the eyes of the blind, be Jesus; then is Christ, by whom God made the worlds, and by whom God will judge the world, the eternal God. If Sarah, by whom Abraham begat Isaac, be Abraham; and the Son the Father; then is Christ the eternal God. If the Image, the Form, the Fashion, the Likeness, and the Brightness of a Being or Thing, is the Being or Thing itself, (Gen. 1: 27, Phil. 2: 6, 7, 8, Heb. 1: 3,) then is Christ the eternal God. If that which came out from, or out of a Being or Thing, is the Being or Thing itself, (John 8: 42 & 16: 27; Mark 9: 26,) then is Christ the Eternal God, If that which is begotten by a Being, is the Being himself, (Mat. 1: 2, Heb. 1: 5,) then is Christ the Eternal God. If the Sun be a source and fountain of light itself, existing and shining without a cause, (Gen. 1: 16,) then is Christ, the son of righteousness, the Eternal God. If the vine afford sap and support to the branches and fruit, without a root, or a husbandman, (John 15: 1, 5, 9, Rom. 11; 16, 2 Cor. 13; 4,) then is Christ the Eternal God. If a Rock, or the chief corner stone be a foundation itself, on which to sustain itself, without the earth, or without being laid, or without a cause, (Gen. 1: 1, 1 Pet. 2: 6,) then



is Christ the Eternal God. "For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." Rom. 1: 20. "In the mouth of two or three witnesses shall every word be established." 2 Cor. 13: 1.

The above was written in consequence of an article in No. 16, Vol. 22, of the *N. Y. Baptist Register*, in which the author attempted to prove "that Creation is the work of Deity," and that "Christ must be omnipotent and therefore God."—More than three score and ten leading expressions were used in said article, which are not in the scriptures.

### THE BAPTIST PRINCIPLE.

In Number 33, Volume 22, of the *N. Y. Baptist Register*, are presented sundry statements, under this caption, "The Baptist Principle." A few of which statements, I have herein subjoined in quotations.

Firstly, "The Baptist Principle—what is it? Absolute and exclusive submission in matters of faith and practice to the teachings of the Inspired Word."

I ask the author, whose name is withheld, if this statement is a fact, when all his religious productions are strongly impregnated with the following and similar terms and phrases, which are not in "the Inspired Word," viz: Deity—Three persons in the Godhead—Three One God—Trinity—The first, second, and third persons in the Trinity—Triune—Triune God—Theology—Divinity—Divinity of Christ—Deity of Christ—Human—Humanity of Christ—Eternal Generation of Christ—Christ is the Eternal Son of God—Christ is the very and Eternal God—Christ possesses the nature of man, sin only excepted—Christ assumed man's entire nature into a personal union with the Deity—Incarnate God—The human nature of Christ died—God the mighty maker died—Moral—Man was made after the moral, righteous, perfect, sinless, reasonable, Godly, and holy Image and Likeness of God—Man by transgression lost the Image and Likeness of God in which he was created—Manhood of Christ—Jesus Christ is formed of two natures—Attributes of the Deity—

Revelation of the Deity—God is a Being composed, or made of the union of three proper, distinct, co-eternal, co-ordinate, co-equal, co-existent persons, or natures, or spirits, or creators, or Gods, entirely equal to, and independent upon each other; named severally, God the Father; God the Son; and God the Holy Ghost; &c., &c., &c.

Again, it is stated, "The rules necessary for the regulation of a band of harmonizing, loving brothers (and such only are contemplated as members of the christian association) are extremely few and simple; clearly traced in the statute Book, which its Head himself has given it."

If by "the Statute Book," the author means the Book of creeds, given by an individual, or a council of individuals as "its head," embracing the above list of terms and phrases, or those of a like nature and tendency; I ask, is not he very much mistaken about "the rules" therein contained, being "extremely few, simple, and clearly traced"? But if, by "the Statute Book," he means the scriptures, given by God as "its head," I agree with him that "the rules" therein contained "are extremely few, simple, and clearly traced," being uncontaminated with enticing words, like those above enumerated, which embrace endless genealogies.

Again, it is stated that the Baptist "Church is a collection of independent communities, linked to each other by a common faith, and a mutual love; and each bowing to no tribunal inferior to the Divine—calling none master but Christ."

I ask the author if they in "faith and love, call none master but Christ;" why they in practice, so tenaciously cleave and "bow" to the creeds and commandments of men; establishing some of them, especially the doctrine of the Trinity, in common with many other denominations, as an essential article of their common faith?

Why reject the "master" and adopt his creed?

Again, it is stated, "His eye—wise in its simplicity, has ever clearly discerned the purely spiritual nature of christianity, and the broad and well defined boundary, between the civil, and the religious—Soul-Liberty he claims for himself."

I ask the author if "Soul-Liberty" be his motto, why he

fetters himself with the shackles, or enticing word's of man's wisdom above enumerated, thus mysteriously blending "civil" (or rather uncivil) "and religious Soul-Liberty" together?—I he "clearly discerns" his master's Will, why does he use the above and similar expressions which are not recorded in it? Or does the author mean, by the term "Soul-Liberty," that the Baptist has an uncontrolled right to roam at his discretion, and feed and bask in all the fields of the "civil and religious" worlds? Is this the "uniform policy," embraced in "Soul-Liberty?"

Again, it is stated, "The history of the (Baptist) denomination has ever been marked by a most unequivocal rejection of human authority, in matters of faith and practice; by a sturdy opposition to the vaunted claims of tradition."

I ask the author, if History tells the truth in this assertion? Is not almost every page written by Baptists, "in matters of faith and practice," for centuries gone by, a swift witness against such "History," by bearing marks "of human authority," like those above noted? And in fact, is not almost every sermon delivered from the desk, by the Baptist, a swift witness also against such "History," being thus plainly "marked" with the footsteps of a perverted gospel?

Wherein does the peculiarity of "a sturdy opposition to the vaunted claims of tradition," manifest itself by the Baptists, in distinction from other denominations? Do they not have a scheme of Divinity, or Humanity, or Theology, peculiar to themselves, "in matters of faith and practice," composed by "Human authority," (or rather inhuman authority) principally of terms not in the Bible, and handed down from generation to generation; with additions, alterations, and amendments from time to time; over which they have Doctors of Divinity, in imitation of other denominations? What is this but practically fellowshipping, "the vaunted claims of tradition," instead of "sturdily opposing" them?

Again it is stated; "The Bible—the Bible is the sole authoritative guide, and to this he bows with the homage due from the human to the divine. This too he views, not at a distance, through the mists which men have thrown around it. He clasps it in his hands, opens his own eyes upon its heaven-

traced lines, exclaims—Light of my feet—Lamp of my path !”

I ask the author whether this statement is the truth, or is it a falsehood ? If the Baptists have a Bible, whose “lines” are “heaven-traced,” in which, (not “around” which as a “mist”) when they “open their own eyes,” they can look upon the terms and phrases above enumerated, and such others also of a like nature and tendency, rolled by them as a sweet morsel under their tongues, embracing also in it, the terms and phrases recorded in other Bibles ; all of which, revealed together in such a plain manner, that they can, without looking through the eyes of others, clearly view it as “the sole authoritative guide,” establishing a “uniform policy” for “Soul-Liberty,” enabling them to “exclaim—Light of my feet—Lamp of my path !”—then the author has stated the truth :—

Again it is stated—“A profound veneration for the sacred oracles, has ever distinguished” the Baptist—possessed of “a warm and intrepid zeal in the preservation of the inspired text unimpaired ;” and “bound to transmit it onward, in all its native purity, to the sin-darkened mind of man,” in such manner, that “a single ray of heavenly light” be not “obstructed,” otherwise, it would be “an axe laid at the root of the entire system of revealed truth ; which “revealed truth,” he “adheres to,” as his “only spiritual standard and guide.”

I ask, if the Baptist, as the author here states, has such “a profound veneration for the sacred oracles ;” why does he impair “the inspired text” by “presenting the character of Christ as the mighty God” &c. (N. Y. Baptist Register, over the signature “Etiam” page 3, No. 35, Vol. 22 ) instead of “preserving it unimpaired,” by saying, “His name shall be called the mighty God” &c. Isa. 9 : 6. If he “sturdily oppose the vaunted claims of tradition ;” why does he not carry out his “discerning” scheme of “wisdom,” and “present the character of” Isaac also as his Father Abraham ; instead of “preserving the inspired text unimpaired” by saying “thou shalt call his name Isaac.” Gen. 17 : 19.

Why does he cast up mire, and dirt, and a heart-sickening, blood-chilling “mist around the inspired text,” to obstruct the “rays of heavenly light from the sin-darkened mind of man,” by

saying, that "animate and inanimate nature are the products of Christ's power," and that "all the lines of revelation diverge *from him*;" (see "Etiam" and elsewhere) instead of purely saying, by him, or by whom: or through him, or through whom &c: not of him, or of whom; or *from him*; or from whom: in reference to Christ in the work of creation, revelation or redemption. 1 Cor. 8: 6, Rom. 16: 27, Rev. 5: 9. Why does he impair "the inspired text," by "transmitting it onward," from the desk and elsewhere; that "the Father, the Son, and the holy Ghost are the three that bear record in heaven;" instead of preserving "its native purity," by saying, "there are three that bear record in heaven, the Father, the Word, and the holy Ghost." 1 John 5: 7. Why does he with "intrepid zeal," publish from the pulpit, and from the press, the terms and phrases above mentioned, which are not in "the sacred oracles;" consequently have no sacred meaning, thus impairing, by an explanation through their medium, "the sacred texts"—obstructing "the passage of the rays of heavenly light"—transmitting "onward to the sin-darkened mind of man" a perverted Gospel—obscuring the "communications of infinite wisdom"—and erecting a veil, or fog, or "mist," through which "at a distance" much the greater part of the professed christian church has looked; and for aught I know to the contrary, unless their use be laid aside, will continue to look into "the only spiritual standard and guide," and all future time—thereby "laying an axe at the root of the entire system of revealed truth;" unless the Baptists have a Bible of the above description, converting their use from a "civil" to a "sacred" meaning. "Do men gather grapes of thorns, or figs of thistles?" Mat. 7: 16.—If the Baptists have not such a Bible; and if they possess such "profound veneration for the sacred oracles" as above stated; why do they with "intrepid zeal" worship the Deity, and shout praises to his accompanying train above mentioned?

The most abandoned swearer would spurn with indignity at the suggestion of swearing by the Deity; or even of using any leading expression in his profane language, which has no sacred meaning. Why then should the christian countenance their use, in his sacred language?



If a sinner can find terms and phrases in the Bible, through the medium of which, on all occasions, to express his hatred of God, without a composed scheme of Divinity or Humanity, why then can not a saint find terms and phrases in the Bible, through the medium of which, on all occasions, to express his love to God, without a composed scheme of divinity or humanity?

The Bible clearly presents a sacrifice, or an offering, as a being or thing, under subjection to, and, as to existence, entirely distinct from the party offering it, as well as entirely separate from the object for which it is made. The laws of the civilized and uncivilized nations of the earth recognize the same distinction. Why then do Baptists or christians follow "the vaunted claims" to a heaven revolting scheme of divinity composed and sustained by ecclesiastical aspirants only; thus impair, not only "the inspired text," but the civil text also, by publishing from the pulpit and from the press, that "God the Mighty Maker Died"; or in other words, that "The Lord God Almighty; the Supreme Maker and Monarch of heaven and earth, was led by the people, to the slaughter, and crucified"; and "that the heavens were shrouded with darkness when their Almighty Maker was expiring on the cross"? (Watts 9 hymn, 2 Book, and N. Y. Baptist Register No. 35, Vol. 20.) "The inspired text" says, "The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree." Acts 5: 30.

The scriptures teach the existence of but one eternal Holy God, who is an invisible, unchanging spirit. The nations of the earth believe in but one great, good, invisible spirit, who is above all others; being taught thus, I suppose, by that light "which lighteth every man that cometh into the world." John 1: 9. Why then should Baptists or christians follow "the vaunted claims of" ecclesiastical "tradition," and impair the sacred and civil texts, by publicly worshiping Three distinct, co-equal, co-eternal spirits, or Gods as above stated? (Watts' Doxologies and creed history.) "The inspired text" says, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" 1 Cor. 8: 6.

## A N E X P O S I T I O N ,

CONTINUED.

BY AMOS HIGBY, JR., AUTHOR OF "AN EXPOSE," &C.

---

Under this title, "The original state of man," and over this signature, "Niwdlab," in No. 52, Vol. 25, of the N. Y. Baptist Register, is an article embracing the following assertions, namely: "Man was then (when created), holy in soul, body, and spirit: . . . Without any principle of corruption or impurity either of body or soul: . . . Altogether righteous, pure and holy, in his first state as God created him: . . . God breathed into him a righteous soul: . . . He was a righteous man: . . . By his disposition or inclination, which he derived from his Maker in creation, he directly sought God as his chief good, and his only portion."

Scripture uses no stronger, or more comprehensive terms, or words, to express the standing, or "the disposition or inclination which" the incorruptible, sanctified, and redeemed in glory have to worship God and the Lamb, as their "chief good and only portion:" It uses no stronger language to express "the disposition or inclination which" holy Angels possess, by nature, to cry, Holy, Holy, Holy, is the Lord of Hosts: Or to express the eternal goodness, righteousness, holiness and incorruptibleness of the Lord Jesus Christ: Or to express the eternal and unchangable goodness, righteousness, and holiness of the Lord God Almighty: than does Niwdlab use and apply to man "in his first state as God created him."

Notwithstanding this high and exalted condition, in which Niwdlab represents man to have been ; yet he says, "he was mutable," and the righteousness which God breathed into him, "was a righteousness that might be lost."

Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. 13: 23.

Can the Lamb change "the principles" of its own nature, into those of a swine, so as to be "inclined" to wallow in the mire?

Can the Dove change "the principles" of its own nature, and become a bird of prey? then may also "the principles" of incorruption, immutability, righteousness, purity, and holiness, be so changed and reversed, as to become "the principles" of corruption, mutability, unrighteousness, impurity and unholiness.

But if thus saith the Lord, the whole world is bound to believe it.

Scripture says, God created man in his own image, male and female, upright, and very good ; that he formed him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul ; that he was of the earth, earthy ; that he had a natural, mortal, corruptible perishable body ; that God put him into the garden of Eden, to dress it, and to keep it ; that God commanded him to eat freely of every tree of the garden ; but of the tree of the knowledge of good and evil, he should not eat ; that man saw that the fruit of the forbidden tree was good for food ; that it was pleasant to the eyes : that it was to be desired to make one wise ; and that he did eat of it. Gen. 1: 27, 31, & 2: 7, 15, 16, 17, & 3: 6, Num. 17: 12, Eccl. 7: 29, Rom. 8: 11. 1 Cor. 15: 42: 44: 47: 54.

Thus we learn, in this man's first natural, voluntary act, he plainly exhibited the fruits (Mat. 7: 16,) of his "disposition or inclination," not by asking wisdom of God, as did Solomon and James, but by directly seeking the fruit of the earth, or of the forbidden tree for wisdom and knowledge, and food, and to please his eyes, "as his chief good, and his only portion." Which seeking plainly tells, that he was, by creation, des-

titute of wisdom ; that he sought and desired it of the tree of the knowledge of good and evil, rather than of his Maker.

Can a being, in the light of scripture, be righteous, pure, incorruptible, and holy, and not at the same time be wise also? Let Niwdlab answer.

But instead of obediently exercising his controllable, voluntary power of choice, which was a reasonable, considerate, choosing, refusing, obeying, and resisting principle, breathed into his body, to enliven, regulate, and direct its course understandingly, at discretion, to acts of obedience, or disobedience : he yielded this governing principle, to become a servant to his "disposition or inclination" to desire food ; to desire to please his eyes ; and to desire to be made wise ; which inclination or desire, directly led him voluntarily to disobey his Maker, rather than to obey him, as plainly manifested, firstly in his refusing to dress and to keep the garden as God told him ; and in refusing to eat of those trees of which God commanded him freely to eat. And secondly, in eating of that tree, of which God commanded him not to eat. Josh. 24 : 15. Isa. 1 : 18, & 7 : 16. Psalms 64 : 9. Rom. 6 : 16. James 4 : 7.

Man, according to scripture, never possessed by nature, either in soul, body, or spirit, any "disposition or inclination to seek God as his chief good, and his only portion," either in the garden, or out of the garden, or under the law, or under the curse, or even under grace, except only his soul or mind after being renewed by grace. Acts 7 : 51. Rom. 7 : 23. & 8 : 20, 23, Eph. 4 : 22, 23, Col. 3 : 10.

Scripture plainly defines the soul and spiritual body of man, to be in a better, happier, safer, more securely fixed, and more exalted condition under grace, than either his soul, spirit, or body, ever was by creation, under law, John 14 : 3, & 17 : 21, 22. Rom. 7 : 6, & 8 : 38, 39.

Scripture distinguishes the man of grace and of heaven ; from the man of breath and of earth ; by the use of the following words, in their highest signification, such as incorruption, righteousness, purity and holiness. But Niwdlab uses them to represent the condition of the soul, spirit, and body of the man of breath and of earth, or of creation.

Does Niwdlab believe that man ever was, or ever will, or ever can be, in a better state, than he was when first created? Although he says: "he is more securely fixed:" if so: By what words will he distinguish him in that state? Will he say that he is better, than to be righteous? Is more refined, than to be pure? Is more enduring, than to be incorruptible? Is more highly exalted, than to be one with Christ and with God? And is to be "more securely fixed," than to dwell forever with the Lord?

Man, as Niwdlab says, "was created altogether righteous, pure and holy, in soul, body, and spirit: . . . Without any principle of corruption either of body or soul: . . . God breathed into him a righteous soul: . . . He was a righteous man: . . . With a disposition or inclination which he derived from his Maker in creation, to directly seek God as his chief good, and his only portion."

Notwithstanding this elevated, and apparently secure state, in which Niwdlab affirms man to be, by creation; yet he says: "he was mutable," and his righteousness, "was a righteousness that might be lost."

The doctrine set forth in Niwdlab's scheme of divinity, firstly, is this, that man, in order to be "securely fixed," in his second state, from the most distant possibility of becoming mutable, unholy, disobedient, or lost; must derive his standing from, and possess a "disposition or inclination to directly seek a Being, as his chief good, and his only portion," who stands or exists at an infinite exaltation, or remove above that eternal, unchangable, righteous, holy, and Almighty God who created him, and who thus imparted unto him his "disposition or inclination," in his first state, as above mentioned.

Again, Niwdlab's scheme of divinity, places man, by creation, in the same condition, as to holiness, that the word of God does the mediator.

According to scripture, Christ or the Mediator is altogether incorruptible, pure, righteous, and holy, in soul body and spirit: so says Niwdlab's scheme respecting man by creation.

According to scripture, the Mediator had a "disposition or inclination" to pray to his Father: to do his will: and to seek



his glory : so says the scheme in substance respecting man by creation.

According to scripture, an equal can not be a Mediator to atone for the transgressions of an equal, against the law of a superior.

Hence the doctrine to be derived from Niwdlab's scheme, secondly, is this ; that an effectual, perfect and complete atonement cannot possibly be made for the transgression of the law of an eternal, unchangable, holy, and almighty God ; by a created man, of Niwdlab's description ; short of the sacrifice of a Being, as Mediator, who stands as far exalted above that Being, whom the word of God describes as a Being having life in himself ; John 5: 26. Who came out from God, (John 16: 27.) and came forth from man ; Isa. 11: 1. Who is the seed of God, (Gal. 3: 16,) and the seed of man : Gen. 3: 15.—Who is the Son of God, (Mat. 27: 54,) and the son of man : Mat. 26: 24. Who is the Image, the Form, and the Brightness of God, (Phil. 2: 6, Heb. 1: 3,) and the Form, the Fashion, and the Likeness of man : Phil. 2: 7, 8. Who is called God, (Isa. 9: 6, Acts 20: 28,) and is called man : Mark 15: 39. Who is the Mediator between God and men : 1 Tim. 2: 5. The incorruptible Holy One ! Psal. 16: 10.—as incorruption stands above corruption,—as immutability stands above mutability,—as purity stands above impurity,—as righteousness stands above unrighteousness,—and as holiness stands above unholiness.

If then, in conclusion, it requires a Mediator of the above description, to be the propitiation for the sins of that man, whom scripture says, was formed of the dust of the ground, created in the image of God, male and female, upright, and very good ; who had a soul, spirit, and body, (1 Thes. 5: 23,) whose life was breathed into him by his Maker, and whose body was earthy, natural, mortal, corruptible, and perishable. What, then must be the standing and character of that Mediator, requisite to become the propitiation for the sins and lost state of that man, whom Niwdlab says, “ was created altogether pure, righteous, incorruptible, and holy, in soul, body, and spirit ? ”

Let Niwdlab give a scriptural answer, or retract what he

has written upon the subject under consideration.

Let him tell also, which of the three, stands the highest in the scale of incorruption, righteousness, purity, and holiness: The man of his description, the Lord Jesus Christ, or the Lord God Almighty.

Or if he prefer, whether the Three, would not now have been One, had man remained, as he was, when created.

When will that glorious day dawn, when Baptists, (if no others) will take the word of God as the rule of their faith and practice, agreeable to their profession? When will they confine themselves to the use of scripture words, in a scripture sense? When will they lay aside as filthy rags, in all their religious concerns, leading enticing words, which are not in scripture?

The doctrine or scheme, that man was created incorruptible, righteous, holy, and Godly, is closely allied with the doctrine of the Trinity, and like it, having not on a wedding garment; and is founded on tradition, and the perverted application of scripture words.

The doctrine or scheme of the Trinity, is suspended only, on the decrees of man; for history says that Athanasius was the author of it, "consequently called his scheme"—that Hosius "composed" it—and that the divinity of Christ, therein embraced, was "established"—by the Nicene council.

No intimation is given, either in history, or in scripture, as far as I have read, that God or his prophets—or Jesus Christ or his Disciples, ever "composed," or "established," or ever ordered to be "composed" or "established," or even were the authors themselves of such doctrines or schemes.

Hence as it relates to the former doctrine, nothing more is requisite to cast it into outer darkness, than the scripture use of scripture words. And as it relates to the latter doctrine, nothing more is requisite, than the disuse of leading, significant, enticing words, which are not in scripture; and the use of scripture words, in a scripture sense, to cause it, (but not the past sins of it) to effectually fall upon the head of the live scape goat, and be swiftly conveyed into an uninhabited wilderness.

*A Superficial Dissection, (made by Amos Higby, Jr.,) of a Discourse delivered at Trenton, N. Y., on "The Godhead of Christ," by Thomas Salmon, 1843. (Title.)*

---

FIRSTLY,—In theory the Reverend Author has taken his text from the Bible, in the following words, "For in him dwelleth all the fulness of the Godhead Bodily. Col. 2: 9." (Page 3.)

In theory, he has defined "terms and phrases not in the Bible," to be void of a "sacred" meaning. (Page 3.)

In theory, he has recommended the Bible as "the sole authority," in which to learn "what christianity is." (Page. 10.)

In theory he says to others that it is "enough to take plain scripture declaration as their rule." (P. 10.)

In theory he has advised the leaving of any "word or phrase in the Bible, that is vague or indeterminate," where it was found, uncriticised. (P. 10 & 11.)

In theory he has defined the word, "person, in regard to God. as entirely an arbitrary term." (P. 11.)

In theory he recommends "turning off our eyes from all formularies and creeds" while worshipping God. (P. 13.)

In theory he resolves no longer to "be led by any system of man's device; but go direct to the Bible," and there drink. (Page 13.)

In theory he says "the contentious, and the formal are the last persons whose evidence" ought to be received, as conclusive. (Page 14.)

In theory, he disapproves the concealing of truth "from the common thinker," by contending parties, (P. 14.)

In theory he esteems "the Bible as it is." (P. 15.)

In theory, he says the Bible is "the most precious Book in the world," and "furnishes a correct knowledge of God."—(Page 15.)

in theory he says, "the Bible so reveals doctrines and precepts, that the way-faring man may believe the one, and practice the other." [P. 15.]

In theory, he approves of the phrase, "thus saith the Lord," (Page 15.)

In theory, he says, "If the Bible is our rule, let us ground our arguments on its statements as they are; not as we wish they might be." (P. 16.)

In theory, he recommends the treating of the Bible "as an inspired Book." (P. 16.)

In theory, he says the Bible "is able to make men wise unto salvation." (P. 16.)

In theory, he recommends a divestment "of educational prejudices." (P. 20.)

In theory, he says Christ "is the propitiation for our sins." (Page 18.)

In theory, he says, "The Saviour I contend for." (P. 21.)

In theory he says, "In defending what you believe to be truth, go not back to the spirit of the dark ages; when men went out in holy crusade against the adherents to faiths; not their own." (P. 22.)

In theory, he says, "let the Bible be your constant companion. You want no commentaries, if you are people of prayer. Scripture is its own interpreter." (P. 22.)

In theory, he conveys the idea that there are "theological systems, which" will one day, be consumed. (P. 23.)

Secondly,—In practice, the Rev. Author has taken his text from the Nicene, or Trinitarian scheme of Divinity; or perhaps more generally known as the Orthodox creed, in the following words: "The Godhead of Christ." (Page 1.)

(This text, in substance, stands as it did when first composed by "Hosius" and "Established by the signatures of 318 Bishops" 1500 years since.) (History.)

In practice, he has so used and placed the following "terms and phrases," which, together with the practical text, have become a few of the many main pillars, and most prominent, leading, practical features of the discourse—take them from the discourse, it will then be a confused mist, if it be not as they now stand. For, to what does a discourse amount, com-

posed of leading "terms and phrases," which have no sacred meaning, interchangeably and promiscuously intermingled with "terms and phrases" which have a sacred meaning? or "what concord hath Christ with Belial?" 2 Cor. 6: 15. None of the following phrases and principle terms are recorded in the holy scriptures.

Which "Terms and Phrases" are the fruit of "antagonist, dark ages." (Pages 3, 22 & 23.)

The practical text is, "The Godhead of Christ." (P. 1.)

Its associates are :

"The divinity of Christ"—"Pre-Existence of Christ"—"Orthodox Christians"—"Personalities of the Godhead"—"The union of Deity and manhood in one person." (P. 3.) By "Deity"—"Divinity, the inhabitant of humanity"—"The divinity of Christ's humanity, nor the humanity of his divinity, as some affirm"—"Two distinct and proper natures, subsisted together in the person of Christ"—"The real Godhead, hidden under the fleshly veil"—"In Jesus Christ; the proper man; the essential Deity, dwells." (P. 4.)

"The essential Deity of the Son, dwelling in the man is the essential Deity of God"—"The unity of God"—"Divine unity"—"Orthodox Christians." (P. 5.)

"The divinity that dwells in Christ"—"Human Nature"—"To Christ, in his divine nature is God and Jehovah in the Bible, often applied"—"I saw Jehovah sitting on a throne." Isa. 6: 1. "Sanctify Jehovah of hosts himself." 1 Pet. 3: 15. "He shall be called Jehovah our righteousness." Jer. 23: 6. "Prepare ye the way of Jehovah." Isa. 40: 3, John 1: 23. "The Jehovah God, of whom John was the forerunner"—"As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Isa. 45: 23. (Page 6.) "Omnipotence"—"Omnipresence"—"Omniscience." "If Christ, as to the divinity of his nature, is Omnipotent and Omnipresent, he is necessarily Omniscient."—(P. 7.) "Theology." (P. 9.) "Divine unity"—"We are required to believe in God, and his subsistence with the man Jesus Christ"—"The Great God and our Saviour Jesus Christ, gave himself for us." Tit. 2: 13, 14. (Page 10.)

"Deity is associated with humanity, in the person of the



redeemer"—"He, the divine relation, or person, or Son, took upon him our inferior nature." Phil 2 : 7. 8.

"The divinity of the Father"—"Original and assumed character of Christ"—"Inferior nature of Christ"—"Personalities to Deity." (P. 11.)

"Divinity, howsoever, and whensoever, and wheresoever developed, can only, and cannot but be divine; and divinity can only and cannot but be absolute perfect excellence"—"Divine relation"—Divinity of Christ." (P. 12.)

"The unity of God"—"Unorthodox communion"—"Orthodox communion." (P. 13.) "Divine essence"—"Human Nature"—"Orthodox system." (P. 14.) "Orthodoxy."—(P. 17.) "Co-Existent attributes"—"Orthodox christianity." (P. 18.) "Orthodox Faith." (P. 19.) "Orthodox system." (P. 20.) "Superior and inferior nature"—"Orthodox christians"—"Humanity Scheme." (P. 21.) "Orthodox system"—"Godhead of Christ." (P. 22.) "Theological systems"—"Orthodoxy"—"Divinity." (P. 23.)

Thirdly, In practice, he has attached to most, or all of the above list of "terms and phrases," which are not in the Bible, an inference, or an explanation, or an enlargement, which, together with the list, and the many other phrases of a like nature and tendency, in the discourse, taken collectively; compose and establish. I suppose, what he calls "Theology." (Page 9.) or "Orthodoxy." (P. 17.) or an "Orthodox system." (P. 22.) or "Divinity." (P. 12.) Which scheme, he practically calls "My Orthodoxy." (P. 3.) "My system of Faith." (P. 5.) "My Orthodox views," (P. 18.) "My system." (P. 21.) "Our Doctrine." P. 12.

Referring to which family, he says, "I have some good ground on which to rest my advocacy of what is called Orthodoxy." (P. 12.)

That it is "a doctrine that lies at the very foundation of the christian religion." (P. 22.)

That the "reception, in true faith and obedience, of the Orthodox System, is the reception of saving truth—and the forfeiture of saving truth, is the legitimate consequence of its rejection." (P. 14.)

That "the reception of this doctrine, leaves the church the

Bible as it is—the rejection of it, renders another version necessary.” (P. 14.)

That “the reception of this doctrine, retains the doctrine of the atonement—the rejection of it, sets aside the atonement as unnecessary.” (P. 16.)

That “Orthodoxy teaches” the doctrine of atonement, and exhibits a crucified Saviour to view. P. 17.

That “the reception of this doctrine, tends to the suppression of sin—the rejection of it, tends to the encouragement of vice.” P. 18.

That “the reception of this doctrine gives a basis to our hope for the future—the rejection of it, leaves our hope without sufficient support.” P. 19.

That “the faith (meaning his system of faith : Page 5) which I recommend, declares God’s greatness and man’s misery—and then pronounces Deity vindicated and man saved.” P. 21.

And that this doctrine “shows, that the Godhead of Christ, is a doctrine, which presents itself to men, as the object of their unwavering faith, in a shape which all may sufficiently comprehend.” P. 22.

Fourthly, He practically and formally resorts to scripture : manifestly, as a secondary refuge ; to sustain him in his Orthodoxy.” P. 3. His “System of Faith.” P. 5. His “Doctrine.” P. 12. His “Orthodox views.” P. 18. And his “System.” P. 21. The most prominent part of which scripture he “adduces,” is, “For in him dwelleth all the fulness of the Godhead bodily. Col. 2 : 9.” Pages 3 & 12.

Fifthly, and lastly, He, with one very appropriate, universal, reasonable, scriptural, sweeping clause, theoretically, and publicly, proclaims—“Terms and Phrases, to us, carry with them nothing sacred, if they are not found in the Bible.” P. 3.

Ye Herald Ministers of the Lord Jesus Christ throughout the world ; go with Telegraphic speed, and do likewise ! !—Go and tell the church, and the world, plainly, and energetically, that all “terms and phrases carry with them nothing sacred, if they are not found in the Bible”—that they belong only to the kingdoms of this world, and not to the kingdom of heaven—and tell them faithfully too ; what they are ! ! !

If Noah Webster gives a true definition of the word “sa-

cred," then the term means "Holy—pertaining to God, or to his worship—separated from common secular uses—consecrated to God and his service—proceeding from God—Containing religious precepts—relating to religion, or to the worship of God—used for religious purposes—consecrated ; dedicated ; devoted—entitled to reverence, or veneration—invulnerable ; as if appropriated to a Supreme Being."

Hence, we learn this truth, that none of the "terms and phrases" in the discourse that "are not found in the Bible," are embraced in any of these sacred definitions.

I shall defer commenting, as the Rev. Author has very wisely and very timely stepped in ahead of me, and effectually anathematized the discourse himself, by plainly defining the principles therein contained, to be "Antagonistic Principles ;" and promises to "abandon forever" any effort to bring them "into communion," P. 14, 23, consequently turning off his eyes and leaving them behind, P. 13, 23, together with their opposites, in "the mere humanity scheme," P. 21, 7, as "formularies, creeds and Theological systems, which" will one day be consumed, because they prevent "Fellowship. one with another." P. 23.

David says, "Great peace have they which love thy law : and nothing shall offend them." Psa. 119 : 165.

## A MIRROR,

---

BY AMOS HIGBY JR., AUTHOR OF "AN EXPOSE," &c.

---

*A short general view of the Trinitarian Faith ; or of the Athanasian, Catholic, and Calvinistic scheme of divinity, as handed down in history :—*

---

ART. 1.—I believe in the Triune God, or Supreme Deity ; and in the doctrine of the Trinity ; as an essential article of the christian faith.

ART. 2.—I believe there is but one true and living God ; in whose Godhead are three proper, distinct, co-eternal, co-equal, co-existent, co-ordinate, self-existent persons, or natures or spirits, or creators, or beings ; entirely equal to, and independent upon each other ; named Father, Son, and Holy Ghost ; not making three Gods, but one God.

ART. 3.—I believe that God, or Jesus Christ, or the Deity, created all things.

ART. 4.—I believe that man was created in the holy, Godly, sinless ; perfect, righteous, human, and moral image of God.

ART. 5.—I believe that man lost the image and likeness of God, in which he was created ; by partaking the forbidden fruit ; and thereby, brought sin and death into the world.

ART. 6.—I believe that Jesus Christ is the eternal Son of God : begotten by an eternal generation ; and is the second person in the Trinity.

ART. 7.—I believe that Jesus Christ assumed man's entire nature, into a personal union with the Deity.

ART. 8.—I believe in the divinity, the humanity, and the Deity of Jesus Christ; that he possesses two distinct natures, and is the very and eternal God.

ART. 9.—I believe that the humanity of Jesus Christ; or the human nature of Deity, is the mediator between God and man.

ART. 10.—I believe that God, the Mighty Maker died: or in other words, that the Lord God Almighty was led by the people to the slaughter, and crucified; and that the heavens were shrouded with darkness, when their Almighty Maker was expiring on the cross.

ART. 11.—I believe that Jesus Christ raised himself from death, and wrought miracles by his own power, as the self-existent God.

ART. 12.—I believe that the Comforter, or Holy Ghost, is derived from the Father and the Son, by an eternal and incomprehensible procession.

ART. 13.—I believe, he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

ART. 14.—I believe that Christ, the very and eternal God, will judge the world himself, by his own power.

ART. 15.—I believe the command, Go ye into all the world and preach the gospel to every creature, cannot be fulfilled, to the understanding of the hearer, except through the medium of the subjoined terms.\*

---

*A short general view of the Christian Faith: as handed down in Scripture. Acts 11: 26.*

ART. 1.—I believe in God: and have faith in God: and faith toward our Lord Jesus Christ; as an essential article of the Christian faith. Mark 11: 22. John 14: 1. Acts 20: 21.

ART. 2.—I believe there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him: and that in the Godhead of that God, exists but one person. 1 Cor. 8: 6. Heb. 1: 3.

ART. 3.—I believe that God created all things by Jesus Christ. Eph. 3: 9.

ART. 4.—I believe that man was created in the Image of



God, male and female ; upright, and very good. Gen. 1: 27, 31. Eccl. 7: 29.

ART. 5.—I believe that man transgressed the law of God ; by eating the forbidden fruit ; and thereby, brought sin and death into the world. Gen. 2: 17, & 3: 6. Rom. 5: 12. 1 John 3: 4.

ART. 6.—I believe that Jesus Christ is the only begotten Son of God ; that he came forth from the Father, and came out from God. John 3: 18 & 16: 27, 28. 1 John 4: 9.

ART. 7.—I believe that Jesus Christ is the Image, the form, and the brightness of God ; and is the form, the fashion, and the likeness of man. Phil. 2: 6, 7, 8. Heb. 1: 3.

ART. 8.—I believe in the holiness of Jesus Christ ; that he was begotten by the Holy Ghost, is a holy thing, the Holy One : that he possesses but one nature, is the Son of God and the Son of man ; is called God, and called man. Isa. 9: 6.—Mat. 1: 20 & 26: 24. Luke 1: 35. John 4: 29. Acts 3: 14. Heb. 1: 8, & 7: 26.

ART. 9.—I believe that Jesus Christ is the mediator between God and man ; and that he died for the ungodly.—Rom. 5: 6, 8. 1 Tim. 2: 5.

ART. 10.—I believe that the God of our fathers raised up Jesus, whom ye (the council of Priests and others) slew, and hanged on a tree. Acts 5: 30.

ART. 11.—I believe that God raised Jesus Christ from the dead, gave him power to work miracles, and worked miracles by him himself. Mat. 28: 18. Acts 2: 22 & 4: 10.

ART. 12.—I believe that the comforter, or Holy Ghost, proceedeth from the Father, in the name of Jesus Christ.—John 14: 26 & 15: 26.

ART. 13.—I believe, He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned. Mark 16; 16.

ART. 14.—I believe that God will judge the world, by that man whom he hath ordained. Mat. 25 ; 31, Acts 17 ; 31.

ART. 15.—I believe the command, go ye into all the world, and preach the gospel to every creature, can be fulfilled, to the understanding of the hearer, through the medium of Scripture language alone ; (Mark 16: 15, 2 Tim. 3 ; 16,) and that

he who uses any of the subjoined terms\* as Scripture, or in explaining Scripture, exposes himself to the curse recorded in Revelation 22. 18. 19.

### WORDS NOT IN SCRIPTURE.

\* Deity—Trinity—Triune—Theology—Divinity—Human—Humanity—Moral—Morality—Incarnate—Incarnation—Godman—Manhood—Attributes—Pre-Existent—Co-Existent—Co-Eternal—Co-Equal—Co-Ordinate—Omniscient—Omnipresent—Agent—Derive—Derived—Sovereign—Sovereignty—Deprave—Depravity—Millennium. &c.









